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# The Outlook of Missions



VOLUME XVIII

JUNE, 1926

NUMBER 6

WHAT is so rare as a day in June? This is the question the poet asks. For those who have been at a *Summer Missionary Conference*, the answer would be—the days spent at one of these gatherings is a “rare” privilege. There are many attractions for young people during the vacation season, but we know of no way in which they can get more real enjoyment than by spending a week at one of these delightful centres of our Reformed Church. The chief purpose of these annual assemblies is the magnifying of the missionary enterprise in the life of young people. Every benefit that the vacationist derives from a sojourn in the mountain or by the sea is available at these Summer Missionary Conferences. COME AND SEE!



MISSIONARY CONFERENCE AT HOOD COLLEGE, FREDERICK, MARYLAND, 1925

# COME—Summer Missionary Conferences—COME



DECIDE NOW

REGISTER EARLY

## Two Timely Themes

HOME MISSIONS  
"The Rural Church"

FOREIGN MISSIONS  
"The Moslem World"

Two more interesting or important subjects for study could not be chosen for the Reformed Church. We are a predominantly rural church and we have just opened a mission in the Moslem world.

### *Here Are The Dates and The Places*

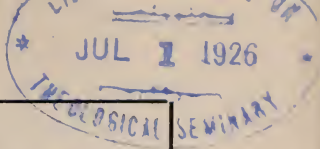
Bethany Park .....	Indianapolis, Ind.....	July 5 to July 11
Hood College .....	Frederick, Md.....	July 12 to July 18
Catawba College .....	Salisbury, N. C.....	July 17 to July 23
Kiskiminetas Academy .....	Saltsburg, Pa.....	July 19 to July 25
Heidelberg University.....	Tiffin, Ohio.....	July 24 to July 30
Theological Seminary .....	Lancaster, Pa.....	July 31 to Aug. 6
Ursinus College .....	Collegeville, Pa.....	Aug. 9 to Aug. 15
Mission House .....	Plymouth, Wis.....	Aug. 16 to Aug. 22

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Rev. A. V. Casselman, D. D., Department of Missionary Education  
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# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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Then shall all the trees of the wood sing for joy.—Psalms 96:12

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We are happy now because God wills it;  
No matter how barren the past may have been,  
'Tis enough to know that the leaves are green.

—JAMES RUSSELL LOWELL.

"All our deeds, our thoughts, and the imaginations of our hearts are the solid materials with which the temple of our soul is builded. Through the law of habit these all find their permanent places in our character."

"You have to come into conscious contact with God to trust Him. That is the reason for missions. That is the reason for the work we are doing for other people. We are trying to take the knowledge of God that has meant something to us, and give it to others."

Go onward, onward singing,  
Upon thy joyful way;  
Thy happy praises bringing  
To Love's high Throne each day.

—ELLEN GOREH.

We need men in the Church who believe in Jesus Christ, who will live and act like sons of God and not like employees, asking, "What is there in all this for us?" The Church is Christ's workshop, and through you He must reach the world.

—I. P. JOHNSON.

Some men live near to God, as my right arm  
Is near to me, and thus they walk about  
Mailed in full proof of faith, and bear a charm  
That mocks at fear, and bars the door on  
doubt,  
And dares the impossible. . . .

—J. L. BLACKIE.

The missionary enterprise rests upon the great Christian ideal of hope. It was the outstanding principle with our Lord. Clearly, it controlled His method of work and possessed His own mind and spirit.

—ROBERT E. SPEER.

The older we grow the freer we should become, the more we should rest on our intuition of what is good and right and true.

—W. FEARON HALLIDAY.

Get out-of-doors! 'Tis there you'll find  
The better things of heart and mind.  
Get out beneath some stretch of sky,  
And watch the white clouds drifting by;  
And all the petty thoughts will fade  
Before the wonders God has made!

—EDGAR GUEST.

Make use of time, if thou wouldst value eternity! Yesterday cannot be recalled. Tomorrow cannot be assured. Today only is thine, which, if thou procrastinatest, thou lovest; which loss is lost forever.

—JEREMY TAYLOR.

A common thing, like a table or a cup, is turned into a work of art, not by sticking ornaments *on to it*, but by putting intelligence and thoroughness *into it*. You cannot make it good without, in some sense, making it beautiful.

L. P. JACKS.

"The best proof of a divine reality at the heart of things is the passion for growth, the desire for perfection, that makes itself felt in all who are sensitive to the possibilities of spiritual attainment."

My own hope is, a sun will pierce  
The thickest cloud earth ever stretched.

—ROBERT BROWNING.

Prayer is a golden key which should open the morning and lock up the evening.

—BISHOP HOPKINS.

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## The Prayer

OUR Father, who art in heaven, we desire to have our way made plain by the clear shining of the Light of the Word upon our path. Save us from darkness and doubt, and may the presence of Christ in our lives make evident the road we take and the meaning of our experiences.—Amen.

# The Outlook

VOLUME XVIII  
NUMBER 6  
JUNE, 1926

# of Missions

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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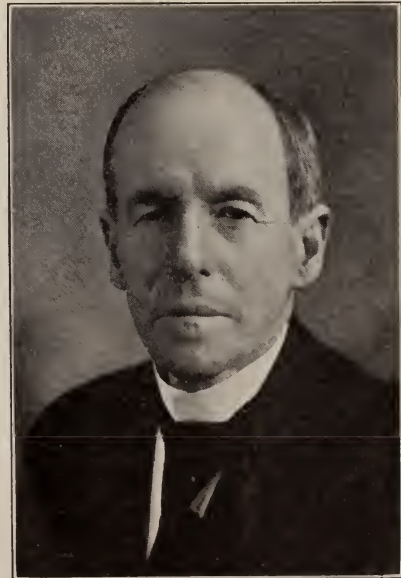
## THE NEW PRESIDENT OF GENERAL SYNOD

THE readers of THE OUTLOOK OF MISSIONS will be delighted to look into the face of the new President of General Synod, the Rev. Allen R. Bartholomew, D.D., the genial and efficient Secretary of the Board of Foreign Missions and the Senior Editor of THE OUTLOOK OF MISSIONS. We voice the congratulations of the whole Church on this honor, so worthily bestowed. No more capable minister could have been selected for this highest position in the Church. Dr. Bartholomew has been in the ministry for fifty years, save one. For forty years he has been a member of the Board of Foreign Missions and for twenty-five years its able Executive Secretary. Widely known at home and abroad, he has endeared himself to all and his name is practically synonymous with the work of Foreign Missions in our Denomination. He is a preacher of great power. He wields the pen of a ready writer. His personality is so winsome and his sense of humor so keen and his spirit so sensitive to everything that is good, that he has proven himself an inspiration to all who are privileged to share his fellowship.

Dr. Bartholomew is the first Secretary of any Board to be called to the Presidency of the General Synod. This fact is a recognition of the place which the Boards and the work they represent hold

in the present day program of the Church. May the new President, to whom have been committed new duties and responsibilities by reason of the formation of an Executive Committee, be preserved in health and strength so that he may guide us to ever larger and fuller things in the work of the Kingdom.

CHARLES E. SCHAEFFER.





## THE BEST TESTIMONIAL

MANY fine things have been said about the Summer Missionary Conferences by those who know them well. But one of the finest things that was ever said about the work of the Summer Missionary Conference is told in a letter to the Department of Missionary Education from our good friend, Dr. Allen K. Faust, Principal of the Miyagi College of Sendai, Japan. It is too good to spoil by endeavoring to tell you about it. Let Dr. Faust speak for himself in this letter:

4813 Chestnut Street, Phila., Pa.

May 24, 1926.

Dear Dr. Casselman:

I think I owe it to you and the work of Missionary Education which you represent, to state what I have seen and heard in my recent travels to and fro in the Reformed Church. Eight years ago, in the interests of missionary work, I visited the various sections of our church, and during the past year I have again had the privilege of seeing what our Zion is doing along missionary lines. I can hardly overstate the decidedly favorable

change in missionary interest and intelligence that has been brought about in this interval of eight years. This new knowledge and fervor expresses itself not only in the very large number of requests for addresses—many more than I could accept—but more especially in the keenly intelligent questions that are being asked me after my addresses.

There are probably various reasons for this change in the life of our church, but I have not an iota of doubt that the chief factor in this transformation has been the work of the Department of Missionary Education, headed by you. I have made addresses in nine states, attended six of last year's Summer Conferences, and everywhere the same marked improvement was apparent. I have also made missionary addresses in the Methodist and Presbyterian Churches, and I have not found their people a whit more intelligently interested in the great work of missions than our own people. The Summer Conferences and the resulting study-classes in hundreds of churches, have, by the blessing of God, wrought the change.

Very cordially yours,

ALLEN K. FAUST.



MISS DECHANT'S CLASS AT KISKIMINETAS CONFERENCE, 1925



## MISSIONARY CONFERENCE-ING A PRIVILEGE

*Alliene S. De Chant**What*

WHAT is a missionary conference anyway? A get-together for a week at one of our educational institutions, for the mutual study of problems missionary? Yes! But it is more than that.

Its primary purpose is to train missionary leaders for service in their individual churches and to broaden and deepen for them their home and foreign missionary knowledge.

The themes for this summer are timely and therefore of vital interest to our wide-awake constituency. They include "The Moslem World," the foreign missions theme, and "The Rural Church," the home missions theme. They are significant, these themes, because our church has now a very real share in the missionary work being done in the Moslem world in Mesopotamia, and because the rural church is coming to the fore in Kingdom service.

The conference day is a busy, happy, satisfying one, one brimful of ideas, insights and ideals. "The forenoons are occupied with study beginning with a Bible Hour at 8.30, followed by a Major Study Hour devoted to mission study books at 9.15, and an Elective Study Hour for specialized subjects at 10.30. The morning schedule closes with a Methods Hour, a Forum for men, women, young people and children. The afternoons are given over to rest and recreation. Varying according to location there are games, picnics, hikes, historical pilgrimages, boating, stunts and parties. There is real fun for everybody. The evenings begin with the Sunset Service at 6.45. Then at 8.00 the Platform Meetings are held with addresses by home and foreign missionaries, illustrated lectures, motion pictures and a pageant. The Conference Sunday is a great day with sermons and addresses by recognized church leaders."

So, if you would be strengthened physically; mentally awakened, broadened and deepened as to Moslem World and Rural

Church needs; and spiritually inspired to missionary leadership in your individual church, COME TO ONE OF OUR EIGHT MISSIONARY CONFERENCES.

*Where*

"Why! I never dreamed our Reformed Church had so fine an institution as this!" said one of the young men in my 1921 class at a missionary conference the summer I sailed for Japan. That young man today is an accredited student at Franklin and Marshall College, Lancaster, Pa.

It is significant and not without reason, therefore, that our Department of Missionary Education has located six of our eight summer conferences in our very own educational institutions. These institutions and the dates for the conferences are as follows:

Hood College, Frederick, Md., July 12 to 18.

Catawba College, Salisbury, N. C., July 17 to 23.

Heidelberg University, Tiffin, Ohio, July 24 to 30.

Theological Seminary, Lancaster, Pa., July 31 to August 6.

Ursinus College, Collegeville, Pa., August 9 to 15.

Mission House, Plymouth, Wis., August 16 to 22.

One of the other two conferences is likewise to be held at an educational institution, not our own—at Kiskiminetas Academy, Saltsburg, Pa., July 19 to 25. The dates for the Conference at Bethany Park, Indianapolis, are July 5 to 11.

Attend the conference within the bounds of your own Synod. Or, if you are a regular attendant, mayhap, this year, you would like to enroll at a conference in another district.

COME AND SEE.

*How*

Conference delegates, how financed? Some of them come and pay their own expenses in full: the \$2.50 registration fee and the \$10 to \$15 rates for my sor-



SPECIALLY SELECTED INSTRUCTORS

board. Some pay their expenses in part. The majority are sent by various organizations such as the Girls' Missionary Guild, the Woman's Missionary Society, the Mission Band, Christian Endeavor, both Junior and Senior Societies; Young People's Society, or clubs named for the conferences. Churches and Sunday Schools as such, oftentimes send delegates, voting the moneys direct from their respective treasuries.

And how is the money therefor secured? Ways and means are legion. Some organizations are hard at it all through the year. Others make intensive drives. One organization, that had the largest delegation at a certain conference, earned moneys that numbered among the hundreds! Some organizations sell candy, jello, paper napkins, individually or as a body; some conduct rummage sales; others hold taffy pulls and the like and sell the products made; some present plays and pageants; others give Martha Washington Teas, Topsy Turvy parties, or a "Night in China" or an evening in "Cherry Blossom Land." Still others give money in pledges, or ask for a special conference collection on an open meeting night. Where there is a will, there's a way, and the happiest delegates are those who share and know the ways-and-means-value of their conference obligation.

have the will—and there's always  
choose that way now! It's not

too late! And send the largest delegation your church has ever had!

### Who

What a fascinating group is the summer missionary conference group! How democratic it is! How earnest and how purposeful!

Students: grammar school, preparatory and high school, vocational, industrial and normal school, college and university, medical and finance students—these and teachers, head the list. Clerks there are, too, by the score; stenographers, bookkeepers, private secretaries, accountants, auditors, draughtsmen, cashiers; likewise pastors, pastors' wives, missionaries; librarians, kindergartners, seamstresses and housewives. And among the factory workers are time clerks, foreladies, winders, loopers, knitters, pairers, toothmakers and the like.

And where do they hail from, these delegates from all walks of life and living? Our western and southern conferences draw on their respective constituencies; Lancaster, Kiski, and Collegeville rely mostly on Pennsylvania and New York, while Hood draws from Virginia, West Virginia, Maryland and Pennsylvania.

So, be you a leader or a follower, in commercial, industrial, or educational spheres, come one, come all, from the north, south, east and west, to our summer missionary conferences!



AFTERNOONS FULL OF FUN



The conferences need you, and you need the conferences!

### *Why*

Edna Ferber in her Pulitzer Prize novel, *SO BIG*, has Dallas say to "So Big": "Some day I'll probably marry a horny-handed son of toil, and if I do, it'll be the horny hands that will win me. I like 'em with the scars on them. There is something about a man who has fought for it—I don't know what it is—a look in the eye—the feel of his hand. You haven't a mark on you. Not a mark. But if you had kept on fighting and struggling and sticking it out, why that fight would show in your face today, in your eyes and your jaw, and your hands and in your way of standing and walking and sitting and talking. But you're all smooth. I like 'em bumpy."

Our Reformed Church youth are "bumpy" youth and they are looking, not for "smooth" jobs, but for "bumpy" jobs in Kingdom service. That's why they come in so great numbers to our summer missionary conferences. And how I love these youth of ours—these youth "with scars on 'em." I, too, "like 'em with the scars on them."

There is the Conference girl who said, "I am very much interested in the building up of the Kingdom of God. I would like to be either a foreign or a home missionary. My purpose in attending Conference is to learn more about people, habits and customs of foreign countries, which enables us to see conditions. It seems to enthuse us all to do more and better work for those in need."

And a teacher, who 'fessed up thus: "Now, you may wonder why I came to this conference. I confess that I have only fragmentary reasons. I came because I was asked and really wanted to experience a sacred convention. The good that I acquired from this convention has inspired me greatly for better and bigger things."

"Me Meself," wrote: "I was born in 1910, the eldest of four. When I was but eight, my father died. My mother then moved to J—— and took charge of the telephone exchange. I worked in restau-



FRIENDLY FELLOWSHIP IN CLASSES

rants and stripped tobacco to help the family along. During the winter I attended a nearby high school and stayed at the home of very kind people and worked every morning and evening so as to pay for my board. Besides school I became very deeply interested in church work as I had been sent to Sunday School ever since I was a tot. My aim in life is to become a nurse and then go out to one of the foreign countries and do some service."

Since conference, this letter came my way, a very sacred letter from a college youth: "I want to tell you that you have done more than any person in my life to make me want to enter the greatest business on earth, the Jesus Business. If ever I am able to do anything for Him, I shall always point back to Conference 1925 and say it was you that inspired me to enter the Work."

"I am close to my twentieth birthday," writes another girl—"with scars." "A little over a year ago I lost my father by death, he leaving my mother with five children and an unborn babe. My mother being very loving, was heart-broken over conditions. Seven months later a baby brother was born. This baby was weak and sickly. When he was five months old, she became very sick, then closed her eyes in death, but fighting to stay here for the sake of her children. I now being foster mother of my poor baby brother, kept house, too, trying to keep my sister and brothers together for mother's dear sake. In spite of my sor-



rows I have pleasure in taking care of the house, so that the rest may feel at home, the same as when mother lived. My ambition since I was fifteen, was to be a foreign missionary. I would like to be a nurse, and if God sees fit in years to come when the little ones are well taken care of, I would like then to take up medical mission work."

And a high school athlete of national reputation wrote thus to me after her Easter communion: "I joined church yesterday. If it would not have been for you (at the conference) I never would have joined. After I had made up my mind to join, I didn't think I would accomplish it. Perhaps because it was because I had waited so long. Then, last Thursday I took the grippe and was in bed three days. Sunday morning when I got up I thought I never could stand it.

But you know who got me to church? It was you. And I got there. Every time I would think of staying at home I would think of you. And I got there. The church was decorated wonderfully. It just seemed to get right under your skin to see all of those flowers."

So, if you would find God, as did . . . ; if you would find yourself as did . . . , who will always "point back to Conference 1925"; if you yearn for guidance in your choice of something worthy in Kingdom Service here or "over there," COME!

One was "inspired." Another was "enthused to do more and better work for those in need." And so will you!

Missionary Conference-ing is a privilege. Missionary Conferencing is sacred—sacred to those who teach, sacred to those who learn.

### THE CONFERENCE PROGRAMS

**A** GENERAL outline of the programs of the various Conferences will be of interest to those who are thinking of attending the Conferences. Some of the high spots of the several Conferences are as follows:

At the *Bethany Park Conference*, the adult Foreign Mission book will be taught by Dr. A. V. Casselman and the Young People's book by Mrs. Annetta H. Winter. The Home Mission book will be taught by Rev. G. W. Good, Tiffin, Ohio. The Bible Hour will be conducted by Rev. H. L. V. Shinn, of Indianapolis. The Sunset Services will be led by Rev. F. W. Knatz, of Fort Wayne. Dr. Ernest N. Evans, of Indianapolis, will preach the Conference Sermon, and the closing address on Sunday afternoon will be delivered by Dr. C. E. Schaeffer on the subject, "Our Home Mission Centennial." A class in Religious Education will be conducted by Miss Nellie Young, of Indianapolis. Miss Carrie M. Kerschner and Mrs. Winter will have charge of the Institute Hour for men, young people, women and children. At the evening services there will be addresses and motion-pictures on the Moslem World, a stereopticon lecture on "The Country Church and Her Young People," and

addresses by some of our missionaries. Rev. G. B. Gebhardt, of Indianapolis, is the chairman of the Conference this year.

At the *Frederick Conference*, the Home Mission book will be taught by Rev. Paul D. Yoder. The Foreign books will be taught by Dr. A. V. Casselman and Miss Margaret Motter. The Bible Hour and a class in Religious Education will be conducted by Rev. F. R. Casselman, of Winchester, Va. The Institute Hour for women, young people and children will be conducted by Miss Carrie M. Kerschner, Miss Alliene S. De Chant and



AT THE MISSION HOUSE CONFERENCE

Miss Greta P. Hinkle. The Sunset Services will be in charge of Rev. Scott R. Wagner, D.D., Hagerstown, Md. At the evening services there will be motion-pictures and addresses on the Moslem World, the illustrated lecture on "The Country Church and Her Young People," and addresses by several of the missionaries from Japan and China. The Board of Foreign Missions will hold its annual conference with its missionaries in connection with the Hood Conference and this insures the presence at the Hood Conference of every foreign missionary at home on furlough or under appointment, together with the missionary leaders of the church at home. The Sunday sermon will be preached by Rev. Allen R. Bartholomew, D.D., Secretary of the Foreign Board and President of General Synod. The closing service on Sunday will be a farewell service to outgoing missionaries under the auspices of the Board of Foreign Missions. Rev. A. M. Gluck, D.D., Martinsburg, W. Va., is the Conference Chairman.

At the *Kiskiminetas Conference* the Home Mission book for adults will be taught by Rev. A. C. Renoll, Ph.D., and for Young People, by Rev. S. E. Lobach. The Foreign Mission books will be taught by Dr. A. V. Casselman for adults, and by Mrs. Annetta H. Winter for Young People. The Bible Hour and the class in Religious Education will be conducted by Dr. Theo. F. Herman, of the Seminary at Lancaster. The Institute Hour for men, women, young people and children will be conducted by Prof. George D. Robb, Miss Elizabeth Zimmerman, Miss Alliene S. DeChant and Miss Margaret Lemmon. The Sunset Service will be in charge of Prof. Paul L. Gerhard, of the Tohoku Gakuin, at Sendai, Japan. The platform meetings will include an address and motion-pictures on the Mohammedan World, by Dr. Casselman, the illustrated lecture on "Our Country Church and Her Young People," an address by Dr. C. E. Schaeffer on "Our Home Mission Centennial," and addresses by Rev. and Mrs. Geo. R. Snyder, of China and Prof. Paul L. Gerhard, of Sendai. On Sunday afternoon a special rural church confer-



MISSIONARIES WITH MESSAGES

ence will be held with an address by Mr. Ralph S. Adams, Superintendent of the Department of Country Life of the Home Mission Board. Rev. Howard A. Robb, Butler, Pa., is the Chairman.

At the *Tiffin Conference*, the Home Mission book will be taught by Mr. Ralph S. Adams, of the Department of Country Life. The Foreign Mission book for adults will be taught by Dr. A. V. Casselman, and the Young People's book by Mrs. Annetta H. Winter. The Bible Hour and a class in Religious Education will be conducted by Rev. F. R. Casselman, of Winchester, Va. The Institute Hour for men, women, young people and children will be conducted by Rev. E. H. Wessler, Miss Carrie M. Kerschner, Mrs. Annetta H. Winter and Mrs. H. B. Diefenbach. The Sunset Services will be conducted by Rev. Ernest N. Evans, D.D., Indianapolis. The Conference Sermon will be preached by Rev. E. H. Wessler, Cincinnati, Ohio. At the evening meetings, motion-pictures and an address on Islam will be delivered by Dr. A. V. Casselman, the home missionary address by Mr. Ralph S. Adams, address on "The Home Mission Centennial," by Dr. C. E. Schaeffer, an address on Japan by Dr. Christopher Noss, of Sendai, and an address on China by Prof. Horace R. Lequear, of Yochow. Rev. William E. Troup is acting as chairman for this conference.

At the *Lancaster Conference*, the Bible Hour will be conducted by Dr. Christopher Noss on the theme, "Acts of the



Apostles New and Old." The Foreign Mission book will be taught by Dr. A. V. Casselman, and the young people's book by Miss Margaret Motter. The Home Mission book will be taught by Mr. Ralph S. Adams. The Institute Hour will be conducted for men, women, young people and children, by Dr. A. V. Casselman, Miss Carrie M. Kerschner, Miss Alliene S. DeChant, and Miss Greta P. Hinkle. The Conference Sermon will be preached by Dr. Allen R. Bartholomew, Secretary of the Foreign Board and President of General Synod. The platform meetings will be a Sunday evening address by Dr. C. E. Schaeffer, on "Our Home Mission Centennial"; motion-pictures and address on the Moslem World by Dr. A. V. Casselman; an illustrated lecture by Mr. Ralph S. Adams; addresses on two evenings by missionaries from China and missionaries from Japan, to be appointed by the Foreign Mission Board. Rev. Charles D. Spotts is the conference chairman.

At the *Collegeville Conference* the Bible Hour will be conducted by Dr. Christopher Noss on the subject, "Acts of the Apostles, Old and New." The Home Mission book will be taught by Mr. Ralph S. Adams, of Philadelphia. The foreign books will be taught by Dr.

A. V. Casselman for the adults, and by Miss Margaret Motter for the young people. The Institute Hour for men, women, young people and children will be conducted by Rev. E. Elmer Sensenig, Miss Carrie M. Kerschner, Miss Alliene S. DeChant and Miss Greta P. Hinkle. The Sunset Services will be conducted by Paul L. Gerhard, of Sendai, Japan. The evening meetings will consist of motion-pictures and addresses by Dr. A. V. Casselman on the Moslem World, a rural lecture by Mr. Ralph S. Adams; two evenings will be given to missionaries from Japan and China. The Conference Sermon will be preached by Rev. Purd E. Deitz, of Philadelphia. In the afternoon, Prof. W. H. Rees will provide a special musical service like the very enjoyable and successful one of last year. The evening service on Sunday will be addressed by Dr. C. E. Schaeffer, on "Our Home Mission Centennial." Rev. Paul W. Yoh, of Philadelphia, is the chairman of the conference.

Information concerning the *Catawba* and *Mission House Conferences* may be secured from their Chairmen: the Rev. Milton Whitener, High Point, N. C., and Rev. Paul Grosshuesch, Sheboygan, Wis.

(See other Conference articles on Pages 259 and 260)

## AMERICA'S PLACE OF MORAL LEADERSHIP

Never have the claims of Home Missions been more urgent than today. Amid the multitude of other appeals our immediate interests are too often overlooked and neglected. This is a serious mistake. The reason why we do comparatively so little for other causes is because we have hitherto failed properly to strengthen our stakes at home. Only a strong and efficient Church at home has power to project itself adequately into other lands; therefore, it is of paramount importance that we should build up the Home Church not, indeed, for the sake of the Home Church but for its larger and wider service throughout the world. America, if she is to retain her place of moral leadership among the nations, must be domin-

ated by Christian motives and actuated by Christian principles. Only a Christian nation can assume and retain leadership among the nations of the world. From patriotic as well as from religious motives the work of Home Missions demands primary consideration and support in the program of the Church. In the light of these facts and in accordance with the recommendations that come from the District Synods, the Board looks to the Classes to take such action as will advance the cause of Christ's Kingdom in America and, through America, in the whole world.—From the *Annual Statement of the Board of Home Missions to the Classes*.



# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## FACING A CRISIS

**D**URING the past triennium the Board faced at times a real crisis on account of its limitation of funds. The Church at large assigned numerous activities to the Board and failed to make provision for adequately financing the same. The Budget submitted by the Board and adopted by the General Synod three years ago represented the actual amounts needed at that time to carry forward its work in the General Department. By the system in vogue in our denomination, the Church applied itself to the raising of the new Apportionment during only about one-half of the period of the triennium, and for the other half the Board had to carry on the work on the receipts of the limited apportionment of the preceding triennium. This devolved great hardships

on the Board and at times we were straitened to meet our demands and pay our Missionaries their monthly appropriations. The Board was obliged to assume obligations in banks and with other parties which consumed thousands of dollars in the form of interest charges and prevented it from extending the work into new fields. In order that some of this pressure may be relieved, the Board is inviting members of the Reformed Church to invest their money in serial coupon bonds which it is offering in denominations of \$100 up, at 5 per cent. interest.

After a very conservative estimate of its needs annually for the next three years, the Board presents a Budget of \$489,000.

## ARE WE ASKED FOR TOO MUCH MONEY?

This question is asked by the United Missionary and Stewardship Committee and it makes reply in the following statement:

"We have made great progress in our benevolent giving. The general feeling is that we are richer by reason of having given more liberally for benevolent work. There are more than three hundred congregations of the nearly eighteen hundred congregations of our denomination which give 'more for others than for themselves' every year. These congregations contribute large amounts towards their own expenses as well as to the missionary operations of the Church!

Other denominations have, however, increased in their giving much more rapidly than have we. At the recent conference of the five Presbyterian and Reformed Churches, held in Philadelphia, it was learned that the average contribu-

tion per member for congregational purposes and for benevolences was \$30.09. We alone were below the average, and our \$18.97 per member pulled down the average of all the others. Again, the average per member of these five denominations which together have almost exactly 3,000,000 members, for benevolence was \$8.82; we again pulled down the others through our low average of \$5.37 per member. Similar facts face us in almost every interdenominational gathering. We contribute smaller amounts for our own work, whether congregational or denominational, than almost any of the other larger denominations of the United States and Canada. It is a fair question whether or not our slow growth is in any way related to our low giving. The other denominations are growing proportionately more rapidly and are giving far more liberally."

## NOTES

THE Mission in Lincoln, Nebraska, of which Rev. A. R. Achtemeier is the pastor, is devoting its Sunday evening services largely to the needs of students who surround the church on every side.

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During the latter part of April the Mission at Greensboro, N. C., of which Rev. H. A. Fesperman is the pastor, co-operated in a union evangelistic campaign conducted by George T. Stephens.

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In order that our readers may have some idea of the difficulties under which Home Missionaries must often perform their work, we quote from the monthly report of Rev. Caleb Hauser, who serves the Missions at Neillsville and Humbird, Wisconsin: "Beginning next Sunday there will be church services and Sunday school at both places every Sunday as long as auto roads last. The attendance at Humbird has become better since the roads are becoming passable again. But this congregation could be served more advantageously by a minister of its own, if it could possibly have one. It is not possible *from a distance of twenty miles* to give all desirable attention to the young people and to the work in general, aside from preaching and visiting old members."

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On June 1st the Duff congregation and the Wolseley congregation, Saskatchewan, Canada, will become one charge, at which time Rev. C. Baum, who has been serving as pastor at Wolseley, will retire. He has been in the active ministry for 57 years. In a recent report he stated, "Today I received THE OUTLOOK OF MISSIONS and find it very interesting. I will read it as long as I live."

\* \* \*

A very glowing report for the month of April was received from Rev. Paul T. Stoudt, pastor of the Dexter Boulevard Mission, Detroit, Michigan. He says, "During the month of April we reached the peak of all our activity so far. We commemorated our first anniversary two

weeks ago and our chapel was filled. The people of the community are growing more and more sympathetic towards our work. The work of the church school is gradually developing, having now 135 on the roll. The Men's Organization is growing and the Ladies' Auxiliary is doing splendid work. We have had good success with our campaign of advertising in the *Detroit News*. There is someone in the audience practically every Sunday who has come through our 'ad'."

\* \* \*

A report, equally encouraging, comes from Rev. A. Bakay, pastor of the Hungarian Mission at Akron, Ohio, in which he says, "I am pleased to report to you that April has been an eventful month in our Mission. Easter with its meaning of immortality and life in the Risen Christ had a far-reaching influence on the Hungarians at large. Holy Week and Easter services were very well attended, many who do not regularly attend or belong to church being present. On Easter day our church proved too small to accommodate the large crowd. On Wednesday evening, following Easter Sunday, Rev. E. Boros, president of Classis, held services here. He spoke on the Missionary activities of our church and our obligation to support our denominational interests in the work of the Kingdom. His address was well received. The second noteworthy event in our Mission this month has been the gift of a pipe organ from the Grace Reformed Church of our city whose building was damaged by fire. This gift has made it possible for us to materialize our long felt need and wish for a pipe organ this year."

\* \* \*

On Sunday, April 18th, farewell service was held in the old church building of Immanuel Reformed Church, Alliance, Ohio, of which Rev. Otto J. Zechiel is the pastor. The congregation will worship in the High School until the new church, which was made possible by the Forward Movement, will be ready.

### IN ONE HUNDRED YEARS

During the one hundred years of its existence, the Board of Home Missions raised \$6,489,181. This is a very gratifying amount when we consider that from the years 1826 to 1863 only about \$50,000 was raised, and the balance was secured during the last 63 years, and the bulk of it within a shorter period than that.

During the last three years the Board received \$34,060 in the form of legacies. Church members should be encouraged to remember the work of Home Missions in their wills so that after they themselves are removed from the scenes of their earthly labors the work of the Kingdom may be extended by the provision which they will make for it in their wills. The Board is also asking for annuities on which it will pay a legal rate of interest during the life-time of the donor. It also holds notes which persons have given the Board to be payable, one year after death. All of these forms of giving to the support of Home Missions are to be commended to our people.

### BUILDING PROJECTS

The following building operations among our Mission Churches are in process: St. Luke's, Wilkes-Barre, Pa.; Grace, Bethlehem, Pa.; Calvary, Bethlehem, Pa.; St. Peter's, Lancaster, Pa.; Calvary, Lima, Ohio; Alliance, Ohio; First, Denver, Colo.; Trinity, West Hollywood, California; Glenside, Philadelphia, Pa.; Grace, Toledo, O.; Grace, Baltimore, Md.; Bellerose, Long Island, New York; Maywood, Chicago, Ill.

The new Carrollton Avenue Church, Indianapolis, Ind., is completed and was dedicated on June 13th. St. Mark's, Baltimore, Md., recently completed its Sunday school building and dedicated it on May 2nd. The East Market Street Church, Akron, Ohio, dedicated its new building in April.

### SURVEYS

A number of surveys are being made in rural churches under the auspices of Mr. Ralph S. Adams. He has engaged the services of several theological students

who are assisting him in this work. Only as we get definite information about the rural conditions shall we be enabled to work out a program that will be effective in stimulating the spiritual life of our country communities and enable the rural church to plan its work for the greatest service to all.

### HOME MISSIONS

The following is taken from the report to the General Synod of the Woman's Missionary Society of General Synod:

"The W. M. Societies through the W. M. S. G. S. from the budget, support with one or two exceptions the women workers, including deaconesses, social workers and teachers among American Indians, Hungarians and Japanese; the full support of 'Bethel Reformed Community Center,' our Jewish Mission in Philadelphia. The W. M. S. G. S., through the budget, thankoffering and special offerings made by district Synodical and Classical societies has contributed in the past 112 complete Building Funds. There are six incomplete Building Funds in the making in various Synodical Societies and the Home Board has received remittances on two other incomplete Building Funds.

The Girls' Missionary Guilds through the W. M. S. G. S. support a teacher in the Indian School, Neillsville, Wisconsin, and an American Deaconess.

The Mission Bands through the W. M. S. G. S. support a teacher in the Indian School, Neillsville, Wis., and a kindergarten worker in San Francisco."

### CHURCH-BUILDING FUNDS

We have now enrolled 1011 Church-building Funds. In addition to these 92 funds have been started and part payments have been made on the same. These, however, cannot be finally enrolled until they are paid in full. Some of them lack only a small amount to complete them. If all of these incomplete funds were paid in full, they would swell the total number considerably and bring the same up to 1103.



## SUMMER MISSIONARY CONFERENCES

The Summer Conferences under the auspices of the Department of Missionary Education, promise to be of great interest and profit to all who attend.

The theme for Home Mission study this year is "The Rural Church." At most of the conferences Mr. Ralph S. Adams, the Superintendent of the Rural Department, will teach the class and give platform lectures on this subject. A

splendid opportunity is furnished rural workers to secure the latest information on rural church work methods. Seventy per cent. of the congregations in the Reformed Church are still rural and therefore great interest should be manifested in the study of this theme at these conferences this summer. Any additional information will be gladly furnished by Dr. Casselman, the Secretary of Missionary Education.

## OBSERVATIONS OF THE TREASURER

*J. S. Wise*

AT the meeting of General Synod, held in Canton, 1911, the Board of Home Missions presented an unusual report. In it the foundations were laid for an entire change of its policy. This was not very apparent; but subsequently a far more aggressive policy resulted than was thought of or even contemplated. The proposal to select a full time treasurer to systematize the Board's accounting and control its scattered funds was only the beginning. The departmentalization of the Board naturally followed. These changes resulted in what we now have: all the Missions of the denomination under the care of the Board and all Home Mission funds with the exception of the Church Erection Funds of the Northwest, in the hands of one treasurer. Under the old regime the gratifying progress of the last fifteen years in our Home Mission work would have been utterly impossible.

I count myself fortunate in having been selected as the first treasurer under the new order. I was elected at the Board's annual meeting in July, 1911, and assumed the duties of the office on October the first. Two treasuries were merged at once and since then four others. This centralization of funds enabled the Board to meet its growing and larger demands in a more adequate way. Its banking facilities were increased and its present credit established. When I began, the deficit in the general treasury was covered by notes in certain banks. The church building treasury had a hand-

some balance. As these notes matured their payment was requested. Your treasurer was embarrassed somewhat, but met the demands and proceeded to establish much larger and surer credits so that today the Board enjoys first-class credit in a chain of banks that enables it to meet demands such as were not dreamed of in 1911.

Several weeks ago on my return from lunch just as I was about to enter the Schaff Building, and take an elevator for the office on the fifth floor, I stopped for a few minutes to watch the manipulations of a powerful steam shovel. The whole surface of Race Street was being renewed. While I was marvelling at the ease with which the shovel operated, my reverie was interrupted by a voice. It was the voice of a young lady. She has charge of the subscription list of the *OUTLOOK OF MISSIONS*. She said, "I suppose your next observations will tell us all about steam shovels." I smiled and thought she was mistaken. But here it is forcing itself into this otherwise prosaic article. Well, I am not going to tell you about the methods of operating steam shovels or of any other mechanical devices, but I can not help but observe that what was formerly done by hard labor and required many days to accomplish, can now be done with comparative ease and swiftness. Times have changed. The hard labor of yesterday is the repose of today. "By the sweat of thy brow" is becoming an obsolete term. So also is "doing things in the old way." We are

living in the days of "ring out the old, ring in the new!" And so, at the time of this writing I am wondering about the new programs that will grow out of the deliberations of the General Synod of 1926.

Our denominational ability has kept pace with the times. We have passed the "pick and shovel" period of our history. The Board of Home Missions had assets of \$300,000.00 in 1911. It now has assets of \$1,375,000.00. It dares not plan its work along the lines of fifteen years ago. If it did, it would be recreant to its trust and would deserve the just condemnation of the Church. Oh, that our denominational willingness had also kept pace with the times! I do not like to even suggest our unwillingness, but I fear it is

only too true. Perhaps I am mistaken. However, I can not avoid the thought that somehow or other, our people, in spite of their ability, are to some extent unwilling to assume the challenging opportunities and responsibilities that are continually confronting the Board.

We rejoice in our achievements and deplore our failures. The last triennium was a great one. May the next triennium be greater. Our task was never so clear as now. Never before were we so well equipped for the job. Shall we move forward? Shall we stand still? Shall we retreat? It is for General Synod to say. But even General Synod's action will be nullified unless every classis and every congregation loyally supports it.

### UNDERSTAND AND UNDERSTOOD

*By Mrs. H. M. Wolfe, Bowling Green, Kentucky*

(Continued from last month)

THE negro is in America to stay. His welfare, development and activity as a member of the Republic are the concern, not only of himself, but the nation as well. A program of co-operation, mutual helpfulness, sympathy and toleration might be exercised for the best interest of all. The white man alone cannot solve the negro problem, but both white and colored people must work as one in effecting its solution.

It is a peculiar problem, and perhaps the only way to solve this problem of two distinct races, living in the same country as distinctly as in two distinct countries is for each race to develop itself helping and sympathizing with the other.

Amalgamation is not desired by either race. We were created distinctly different and should remain so.

Give him a chance, help and time, and the time will come when the negro will not be looked upon as a problem but as an example of possibilities latent in a down-trodden race with 99 disadvantages to make itself a valuable asset to a nation. In time of war he obeys the call to duty and honors the flag as enthusiastically as do other groups. In the world war three hundred and eighty thousand were

enrolled for service. Two hundred thousand were sent to France. They were the first of the American Expeditionary forces to get into action. The 369th Infantry were the first American soldiers decorated for bravery. The "Croix de Guerre" was awarded to four entire negro regiments for heroism in action.

All this is but a duty performed as American citizens in time of war, and no one complained, so in time of peace the same opportunity should be accorded and the same protection of the Stars and Stripes for which many of them bled and died.

The Indian hated the white man, and not unjustly so—for it was difficult for him to understand why the pale-face should take his country. And for this reason he carried extreme hate in his bosom, and to give vent to this hatred he dyed the soil of the forest with the blood of the white race. The white man does not seem to feel objection to the Indian's presence, as he does to the negro and the yellow race.

The Government feels it a duty, and it is, to establish schools for the Indians, and the teachers are well paid. Why

should not the Government feel the same duty towards the negro who has cleared the forest, bridged the streams, built the cities, built the railroads, and made wealth and happiness for his master by long years of service without recompense as by the sale of his body?

The "Negro Problem," "The Rising Tide of Color" and the "Yellow Peril" as styled by the newspaper is just the alarm for fomenting trouble.

Is there a "Yellow Peril?" No people are greater lovers of peace than the Chinese and the Japanese. They are not aggressive in the sense of subjugating peoples, tearing down governments, and incorporating territory. Neither is the negro. Then is there fear because of their remarkable showing in science, art, industry and other powerful pursuits? Or is it because of color? The spirit of imposition does not rest in the bosom of either of these groups. "Ways that are dark and tricks that are vain" have been taught these groups by their "brother in white."

The yellow races have their peculiar habits and religion. Wild stories are told of the most alarming nature of their evil opium dens, and we forget our whiskey "joints" and red-light districts of immorality in our Christian nation.

The sale of their deadly opium was forced upon them. When it first went into their country, they protested against it, and it precipitated war in which the Chinese lost—so they at once began to cultivate it and it became their national evil. What race introduced and forced it upon them? History records the answer. I fear, "We gag at a gnat and swallow a camel." It must be a very difficult problem for them to believe in our Christ as presented by a Christian nation.

All these groups have admirable qualities that go to make up a well-rounded citizenship and are minus some of the qualities that are possessed by a Christian nation, qualities of which we ought to be ashamed. The responsibility rests mainly on the shoulders of the white races, for the course of civilization is being largely directed by them. In this the white man enjoys both a privilege and a responsibility. In justice then to his

position, he should not thwart the normal development of any people for the world is not likely to be any better than the white race makes it.

The backward peoples of every description can be aided in their progress toward a larger and fuller life by the powers who are now at the fore-front. The white men of America, England, France and Germany are in the vanguard of civilization. The Japanese, Chinese and Negroes have made a most wonderful advance in the last one hundred years. It may be difficult to determine whether or not that is due to anything other than a remarkable ability to imitate the accomplishments of the white race. And the weaker ones do not always imitate only the good things.

The example set by the whites must not be either misleading or misunderstood. It is not necessary for either to hold ill-will or suspicion toward the other. Kipling's poem "The White Man's Burden," presents a profound truth. If the white man can make the weaker races feel that he does not wish to plunder them, but keep them, and take his reward in the consciousness of having served civilization, and the peoples of other colors can only understand this, then there would be no cause for discontent.

Friendliness and a desire to understand is surely a part of the Christian nation. A square deal sums up all the elements in the problems of races and colors. *Understand* and *Understood* are two important words in our English language.

The religious unrest in this country and the world is very distressing. Those of us who lived in the days when the Divinity of Jesus Christ was not a question, feel it very keenly. Now the white race is dividing itself into Fundamentalists and Modernists, and there are those waiting with ears erect to see what the outcome will be.

"And sitting down, they watched him there" was the spirit of the Roman soldiers. Why should we, His followers, continue the same? The truth that has been handed down by past generations should still be our slogan, "Thou shalt love the Lord thy God with all thy heart,



etc., and thy neighbor as thyself." "And whatsoever ye would that men should do to you, do ye even so unto them." We are a Christian nation, and the life of Christ should be personified in the lives of those who profess to know Him. Unless we can love and forgive regardless of race and color, we cannot enter into His Kingdom. The birds of the air are of different plumage—yet they all warble their little songs to their Creator. Likewise the races of men of different colors and characteristics, under the

Fatherhood of God, are to form the brotherhood of man. From each heart should go this daily prayer, "Lord help us to understand."

The negro folk song personifies this in verse:

"In the midst of faults and failures  
Stand by me.

When we do the best we can,  
And our friends don't understand  
Thou who knoweth all about us  
Stand by me."

## HUMAN IMPORTS

*Charles L. White*

AMERICA is importing through Ellis Island and similar places raw material from all the nations. Some of this human material regarded as contaminated or radically faulty is excluded. The sieve of Ellis Island is supposed to sift out the human chaff, and it is pathetic to think of this blown back by the adverse winds to the lands from which it came.

Some of this raw material of human life is passed through the American picking machine, carder, spinning-frame, and in the loom the design of freedom and purpose appears in the cloth. In this achievement the public school and the churches have unconsciously worked

hand in hand. Some of those unpromising imports are diamonds in the rough. They are uneven and require much cutting and polishing by skillful hands on the stones of education and religion. But when this is done they flash forth the hidden light and find their proper setting in the social and industrial orders.

Other imports are so plastic that they need to be mixed with the stronger materials of faith and love before they can be safely set into the permanent forms of American Christian life. All of this new human material in the finished state, however, as little resembles its first condition as the bronze statue reminds one of the ores from which it was made.

## PARAGRAPH FROM THE ANNUAL STATEMENT TO THE CLASSES

*Centennial Celebration*

This year the Board celebrates the One Hundredth Anniversary of organized Home Mission work in our Church. The first Board was established in Frederick, Maryland, September 28th, 1826. In commemoration of this historic event, the Board requests the Church at large to set apart the season from September 28th to Home Mission Day, November 14th, to the cause of Home Missions. The Synods are to give the cause of Home Missions prominent place in their meetings in the Fall. The Classes are requested to arrange for public gatherings. Congre-

gations and Sunday Schools are to plan for a suitable observance when this great cause of Home Missions may be laid upon the conscience of the people. While the celebration is to partake more of an educational and inspirational character, the raising of a special fund is strictly in harmony with the significance of the event. Certainly the Church wants to lay an offering upon the altar as a Centennial Gift. It should not be less than \$100,000. This would make it possible to do some advance work which failed to be done because of the financial deficiency of the Forward Movement.

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

*James M. Mullan, Executive Secretary*

### WORKERS' EDUCATION BUREAU

AN important factor entering into the development of labor relationships in America is labor's own experiment in the field of education. This is being carried on through the Workers' Education Bureau of America, with headquarters at 476 West 24th Street, New York City. This Bureau, through its various educational activities, is giving workingmen throughout the country the opportunity to secure knowledge, and an understanding of the industry in which they work, and the society of which they are a part. These activities are the "Workers' Bookshelf," study classes, shop meetings, Chautauquas, bulletins, educational hand bills, posters, summer schools, and winter conferences. During the past year the Bureau reports that over 30,000 adult workers have been actively engaged in studying economic and industrial problems in workers' colleges and study classes, which now exist in upwards of 200 industrial centers in thirty States of the Union. Over 300,000 trade unionists are provided with mass education of one kind or another, by illustrated lectures in union halls, addresses and debates on industrial subjects.

The workers are paying for their own books and materials, but a fund must be provided for the work of promotion and of presenting the opportunities for all the workers to engage in these studies. The Workers' Education Bureau earnestly appeals to all broadminded citizens to help in this great task, whose value and importance for the welfare of America must be obvious.

Mr. Lincoln is quoted as having said: "By the 'mud-sill' theory it is assumed that labor and education are incompatible and any combination of them impossible. According to that theory, a blind horse upon a treadmill is a perfect illustration of what a laborer should be—all the better for being blind, that he may not kick understandingly. According to that theory, the education of laborers is not only useless but pernicious and dangerous . . . but free labor says 'No.' Every head should be cultivated and improved by whatever will add to his capacity for performing its charge. In one word, free labor insists on universal education."

Geo. W. Perkins is the Treasurer of the Bureau.

### UPHOLD THE CONSTITUTION

UNDER the caption of this article the Citizens Committee of One Thousand, representing a national movement for law observance, has issued a pamphlet made up of excerpts from Senator Borah's recent address before the Senate of the United States on the Prohibition Law. The pamphlet is brief and to the point. It should be read by all our church people. The Committee's headquarters are at 86 Fifth Avenue, New York City, where copies of the Bulletin may be procured.

It is an opportune time to distribute this

document when the campaign is on to nullify the Eighteenth Amendment that is being initiated by the New York State referendum. There will be submitted to the voters of New York State at the general election next November the question:

"Should the Congress of the United States modify the Federal act to enforce the Eighteenth Amendment, so that the same shall not prohibit the manufacture, sale, transportation, importation and exportation of beverages which are not, in fact, intoxicating, as determined in the laws of the respective States?"

Mr. Borah characterizes the referendum movement in these words: "We are now engaged in a great campaign to find a way by which to evade the Constitution of the United States without apparently doing so; to find a method or a means by which we can counteract or nullify its terms and conditions without specifically repealing this part of the Constitution or without modifying it directly. It is a campaign to sterilize the Constitution while professing to respect it."

Mr. Borah contends that any citizen or any body of citizens who believe that the prohibition policy is unwise should have the right to undertake to remedy the situation by eliminating the Amendment from the Constitution. This is not what the referendum advocates are proposing to do, but, as Senator Borah rightly says, it is an attempt "to evade the Constitution of the United States, to undermine and destroy the morale of its enforcement, and not for the purpose of solving the question within the provisions of the Constitution." It is difficult to see how anyone can take a different position on this matter than he does when he says: "So long as the Constitution stands one thing is more fundamental than prohibi-

tion, and that is the enforcement and the upholding of the Constitution. It involves the question of whether we are a law-abiding people."

In line with this position the Citizens Committee of One Thousand has taken the attitude that this referendum is not entitled to the sincere and respectful consideration of the law-abiding voters of New York State and deserves their rebuke as being "deceptive, insincere and subversive of representative and constitutional government," and calls upon the voters to stand firmly for "the maintenance and observance of law and for orderly, honest and legal methods in making desired changes in the law."

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#### WHAT IS IT TO BE A LIBERAL?

President Glenn Frank says that the real liberal is blessed with a capacity for creative inconsistency, that is to say, he is willing to change his views when he gets a better view of the facts, and quotes Dean Briggs, of Harvard, who defined liberalism as "an open mind in a still open field," and said, "Only one belief is essential to be a liberal, belief in the other man's right to his own belief."

#### THE HOME TOPIC

THE Home Mission theme for study this year is "The Rural Church." There is only one text-book for both adults and young people. It is entitled, "Our Templed Hills" and is written by Mr. Ralph Felton. Let no one think that because he does not live in a rural congregation that he ought not study this book. The book is written with an idea of giving city folks a conception of the present-day problems of the country church, as well as for helping the people who live in rural congregations. The book will be taught at a number of the Conferences by Mr. Ralph S. Adams, Superintendent of the Department of Country Life of the Home Mission Board. At the other conferences it will be taught by successful rural pastors who have had outstanding experience in the work of the rural church.

In regard to the importance of this theme in general, Mr. Adams says: "This theme presents a real opportunity for the rural church to come into its own. Too long has the country been considered a good place to get away from, and our churches have suffered severely from this attitude. This course will help to give rural pastors and rural people a better opinion of their field, and will, without a doubt, encourage greater activity within the country church, and a better understanding and appreciation of the rural church by the city congregations and pastors. We trust, therefore, that our rural churches will send many of their most promising young folks to these conferences where they may get a more optimistic glimpse of their home community through this course on the rural church. Send them with a purpose."



## THE FOREIGN TOPIC

THE topic of study for Foreign Missions is "The Moslem World." No more important topic could command the attention of the Church at this time. It is important for a great many reasons.

We, in the Reformed Church, have just begun work in the Moslem World by joining that new and interesting modern missionary movement known as "The United Mission in Mesopotamia." Our missionaries are stationed at Baghdad. They are engaged at this time in educational work. The American School for Boys at Baghdad is in the first year of its history and is one of the most successful boys' schools ever organized by the Church, having a student body of one hundred and seventy-five the first year. Never was there a time in the history of the Moslem World when educational missionary work had such a commanding influence as at the present time. Every member of the Reformed Church, and especially the young men of the Church, will be vitally interested in the study of this new educational work at Baghdad.

The importance of this theme is also manifest when we consider the fact that the Moslem World today is in a state of

constant change. A letter from the Secretary of the Missionary Education Movement just received at the office of the Department of Missionary Education closes with this statement, "The only trouble is that the old Moslem World keeps boiling so hard that the books get out of date between the preparation of different sets of proof." We shall study two of these fine books this year: Dr. T. H. P. Sailer's new book entitled, "The Moslem Faces the Future," and that splendid book written by that popular young-people's writer, Basil Mathews, entitled, "Young Islam on Trek."

The topic is also of importance because of the fact that for the first time since the death of the Prophet Mohammed, the Moslem World is without a religious leader. The Caliphate has been abolished and the whole Moslem World is standing by, bewildered and amazed, not knowing what to do and where to go. This is a challenge to the Christian Church that has never been equalled in the history of Islam. Everybody who makes any pretense of knowing the religious condition of the world ought to know about these stupendous changes in the faith of one-eighth of the population of the world.

## UP-TO-DATE INFORMATION

THERE will be a lot of most interesting information concerning our Moslem Mission at the Conferences this year which will be right up-to-the-minute material. Dr. A. V. Casselman, Secretary of the Department of Missionary Education, spent the first four months of this year on a trip to the Moslem World. He visited Cairo, the intellectual center of Mohammedanism, Palestine, Syria and Mesopotamia in order to have first-hand information to pass on to the delegates at the Summer Missionary Conferences this year. He spent several of the busiest weeks of his life with our missionaries in Baghdad. The United Mission in Mesopotamia did everything they could to secure for him every possible bit of material which might be of use to the

home Church. Of course, he had his motion-picture camera with him and brought back a lot of motion-pictures of our work in Baghdad and vicinity. These pictures will be shown at the Summer Missionary Conferences this year, and he hopes to make it possible, by some special organization among the young men of the Church, to pass these pictures around through the congregations. By the use of these pictures the delegates to the Summer Missionary Conferences will be enabled to do the next best thing to taking a personal trip to Baghdad. They will see in action our missionaries and their Moslem friends and the places in which they work. By this means the delegates at the Summer Missionary Conferences will be given the best possible insight into the work of our Moslem Mission.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## THE GENERAL SYNOD

THOSE who were in daily attendance at the meetings of the General Synod will agree that there was but one controlling motive in all its deliberations,—the desire, by new and old ways and methods, to advance the cause of Christ in all the world. While all the delegates did not always see eye to eye, yet there was an honest effort on the part of everyone so to safeguard the past that the future welfare of the Church would be assured. Many of the older pastors and former elders were not in evidence. It was a Synod made up largely of the middle-aged, of pastors and elders who are being influenced by the currents of present-day thought, and who can readily adapt themselves to progressive methods of church work. The West sent some of its most wide-awake leaders, with minds alert and hearts aflame, for real kingdom service. From the East there came a fair sprinkling of men whose one passion is to see the Church of their Fathers grow and flourish, and who were ready to assume their full share to make this passion effective. That a great deal of constructive work will be the outcome of the earnest and prayer-

ful deliberations, there can be no doubt.

The new Executive Committee of General Synod is an innovation that has wrapt up in it boundless possibilities. It can hardly be imagined that a more representative group of men could be chosen to direct the activities of the Church during the triennium. The Executive Committee consists of twenty men: six active pastors, seven leading elders, and seven ministers occupying other responsible positions. Upon these brethren rests a grave responsibility, but we have all confidence in their ability and consecration to interpret the mind of the Church, and to sense the needs of the times.

We are beginning a third century of our honorable Church history. The Fathers have laid deep and broad foundations for us to build on. We can best revere their memory by guarding their faith with jealous care. It is a living, growing, inspiring faith. A faith that abides in the fellowship of Jesus, and that clings to the promises of God. A faith that attempts the unusual, impossible and incredible. A faith that works by love.

That our pastors and members will enter sympathetically into any wise plans that the Executive Committee may propose is a foregone

conclusion. A new spirit grips the minds and hearts of all those who want to see our Church take a step, and a long step, forward. We have done well, but we are conscious that we can do better. With a spirit of universal co-operation, which implies mutual love and confidence, the coming three years should be fraught with the most gracious results.

It is not outward bigness that we should strive for, but inward greatness. The spiritual progress of a denomination is of far greater value than all its numerical and financial gains. No one should minimize the addition of new members and the increase in the offerings, but these, without a growth in divine grace and heavenly wisdom, will profit

little in the end.

The future lies before us. It is ours to make it what it should be. We can do more in the present in every way than what we have done in the past. There are within our Church untold latent resources, and if these can be made to serve the King we shall experience such a revival of zeal and devotion, of loyalty and progress, that will cause our hearts to break forth in a new song of triumph by the time of the next meeting of the General Synod. Some of us may not live to see that great day, but let us all work for it and pray for it, and the rejoicing will surely be ours, whether we be present, or be forever with the Lord.

ALLEN R. BARTHOLOMEW.

### CHOICES

NO man can do all there is to do. Goethe tells us that the master mind reveals itself in the limitation of the scope of its endeavors, and many persons have been less successful human beings because they diffused their talents and did not concentrate on doing one thing, or a few things, well. Fortunate are they who early in life discern a marked bent which they can follow toward a clearly visualized goal. For many, the choice of a career is a perplexity, and they may not find themselves in a congenial calling till they have tried several things, and perhaps been disheartened by failure in them all. But even if we come, after many experiments and vicissitudes, to the life work that fulfills our purpose and engages our capacities to full advantage, the satisfaction is not the less keen because it was deferred.

Of any calling, men wonder why others engage in it. Some slight circumstance at the beginning determined the choice. Admiral Peary, turning over the leaves of a volume at a bookstall, found his inspir-

ation to spend his life in the quest of the North Pole. Robert Browning, from an exactly similar incident, derived the inspiration for his greatest poem. Two men and two careers could not have been more widely different. As one listens to a symphony orchestra of a hundred players, one is inclined to ask why one virtuoso elected the double bass for his medium of expression, another took the oboe and a third the trombone or the French horn. Sometimes a Chinese baby is surrounded with sword and pen and abacus; he puts out his hand to take one of these things and thereby manifests his inclination, it is thought, for the profession of soldier, scholar, or merchant. But why did the infant hand take one direction rather than another?

The best thing education can accomplish for the young, or for their elders who are not willing to cease learning, is to guide the principles of choice. By these the aim and the value of a lifetime are determined.—*Public Ledger*.



## A NEW VOICE AT GENERAL SYNOD

*(During the hearing of the splendid report of the Standing Committee on Foreign Missions at the General Synod, the presence was announced of Dr. S. Hatai, of the Imperial University at Sendai, Japan, and of the Wistar Institute of Anatomy and Biology of Philadelphia. Dr. Hatai was introduced by Dr. Allen K. Faust, President of Miyagi College, in a few very complimentary remarks. Dr. Faust told the Synod of the eminent position Dr. Hatai had attained in the scientific world and that he was a graduate of North Japan College and one of its Board of Directors. Dr. Hatai then delivered the following address, in which he made a strong appeal for the new chapel for North Japan College.)*

## LADIES AND GENTLEMEN:

I shall speak on behalf of the North Japan College, and of Dr. D. B. Schneider. It will not be necessary for me to tell you about this College, because I am sure that you know all about it.

We are planning to hold, within several months from now, the fortieth anniversary of the College and the dedication of the new college building. However, owing to a shortage in funds, this new college building could not have a Chapel in addition. Thus, no every morning assembly or student gathering, which is so important and vital for a Christian College, is possible at the College.

Recently the Japanese Alumni raised a fund to buy ground for the dormitory, and thus it is very difficult to raise more funds for the Chapel. The Chapel building will cost about \$25,000, I am told.

This is the object of my plea to you ladies and gentlemen, whether it is possi-

ble or not possible to raise this amount of money by the American friends of the North Japan College? I am very sure that you all have given already for the erection of the new college buildings, and that is the reason why Dr. Schneider is not asking you, though he feels most acutely the need of your assistance.

As one of the graduates of the College, and as one of the members of the Board, I am just as anxious as Dr. Schneider to have a Chapel in the College, and especially I am anxious to show the Chapel to Dr. Schneider. I cannot say much on this point, but it would be a great sorrow and regret if Dr. Schneider should not see it.

I expect to leave this city on the 16th of June and I hope that I shall be able to take with me good news to Dr. Schneider and to the North Japan College, where Dr. Schneider is working almost day and night to establish a Christian Kingdom there.

## HOW IT THRILLS TO TELL THIS STORY

**H**OW it thrills to tell this story  
Of Christ Jesus and His love;  
That He left His home in glory,  
From His mansions there above.

How we study all His teaching,  
How to live and how to pray;  
What a message in His preaching!  
How He helped men, day by day.

How it fills our soul with sadness  
That He should die on Calvary!  
Still it fills our hearts with gladness—  
His atonement set us free.

How our hearts throb! He is living!  
Who for us in love hath died;  
He the living, life is giving!  
He whom they had crucified.

How the Risen One commanded:  
"Bring the Gospel to all peoples!"  
This brings hope to those that stranded,  
Homeward point the churches' steeples.

Oh, this is a wondrous story:  
We are saved through love by grace,  
We shall dwell in heaven's glory,  
And shall see Him face to face.

F. W. LEMKE.

## GETTING TO YOCHOW UNDER DIFFICULTIES

S. S. Loongwo,  
On the Yangtze River,  
April 16, 1926.

As you know, my appointment at the Peking Union Medical College expired on the first of April. For more than six days I paraded Peking feverishly trying to find a way to get out. The city had been besieged for some time and the railroads were not running in any direction. The one to Hankow had not been running for months. The only possible way to get out was by motor to Tientsin. To hire a car would have been very expensive and I found no one who would take us. Finally, the Peking Union Medical College sent a truck to take us and our baggage.

We left on the morning of the 7th of April. It was a weary and exciting trip. We were held up for examination innumerable by soldiers before we got to the front lines. We were allowed to pass through because of treaty rights and the demands of the Powers to provide an outlet for foreigners to the sea. There was considerable excitement on the front lines, as though they were preparing for battle. We heard later that a battle took place some time later. The enemy front lines were only one-third of a mile from the former. Here we were stopped by Russian cavalry at the point of their guns. They were a terrible looking lot, hired by the Chinese to fight. They examined us very carefully and reluctantly let us pass on. The roads were exceedingly bad. One hole aside of another and when one wheel dropped into a hole the other would climb a ridge, and when we thought it could not be

worse, we would bounce into a half-filled trench and out again. Most of the time we were in a cloud of dust. There were drifts of dust six and ten feet high in places along the road. The joke of it was we had to pay eight dollars toll to travel on that road. Much of the time we had to travel in low speed, and when the soldiers did not stop us we had to stop to cool the engine. The sun was scorching hot and we soon lost our delicate hospital complexion in favor of a bright red one. Finally, after nine hours of this, we arrived at Tientsin, tired and dusty.

On the following morning we boarded the S. S. Fengtien for Shanghai. It was a small steamer and although the sea was not very rough it pitched considerably. We felt a little "wuzzy" most of the way, but were glad to be on our way.

At Shanghai we had two days to do some shopping. On the morning of the fourteenth we left Shanghai on this boat up the river. Tomorrow afternoon we are expected to arrive at Hankow. We do not know how long we shall have to wait there for a boat to Yochow.

The trip up the river is very beautiful, comparatively. The banks are green with grass and there are many green hills and low mountains.

We are very anxious to get to Yochow in time to get acquainted with some of the work before the Lequears leave. That, too, is a reason we were anxious to leave Peking or we might have stayed there for another month with the hope that the war would clear up. We are probably safer now than at Peking, where the bombs were dropping every day.

J. C. STUCKI.

BOARD OF FOREIGN MISSIONS  
Comparative Receipts for the Month of April

Synods	1925			1926			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern .....	\$25,788.20	\$4,078.25	\$29,866.45	\$31,568.49	\$2,377.56	\$33,946.05	\$4,079.60	.....
Ohio .....	11,981.32	2,882.70	14,864.02	9,343.44	1,669.28	11,012.72	.....	\$3,851.30
Northwest .....	158.16	122.71	280.87	805.89	88.55	894.44	.....	613.57
Pittsburgh .....	2,560.80	301.80	2,862.60	2,629.31	156.26	2,785.57	.....	77.03
Potomac .....	12,212.21	2,552.45	14,764.66	11,621.48	4,889.48	16,510.96	.....	1,746.30
German of East..	696.16	151.93	848.09	1,621.92	82.75	1,704.67	.....	856.58
Mid-West .....	2,519.41	1,060.61	3,580.02	2,472.33	124.57	2,596.90	.....	983.12
Bequests .....	.....	1,500.00	1,500.00	.....	1,471.93	1,471.93	.....	28.07
Annuity Bonds .....	.....	1,000.00	1,000.00	.....	3,000.00	3,000.00	.....	2,000.00
W. M. S. G. S.....	.....	4,251.57	4,251.57	.....	10,740.85	10,740.85	.....	6,489.28
Miscellaneous .....	.....	95.59	95.59	.....	136.16	136.16	.....	40.57
Totals .....	\$55,916.26	\$17,997.61	\$73,913.87	\$60,062.86	\$24,737.39	\$84,800.25	\$15,825.90	\$4,939.52
Net Increase .....	.....	.....	.....	.....	.....	.....	\$10,886.38	.....

### CHINA EAGER FOR KNOWLEDGE OF US

*By A. L. Warnshuis  
Secretary of the International Missionary Council*

**D**IFFICULTIES between nations, as between individuals, arise often, if not always, from misunderstandings. So between China and Western States, for permanent peace and friendly relations, a foundation of understanding and mutual respect must be laid. China has begun to do her part in this task. Her students have gone into every part of the globe to explore whatever learning may be found anywhere. The universities in China offer courses in the history and culture of the West. When we compare this effort with what the West is doing to understand China's history and civilization, it would seem that the common idea of the East and of the West should be reversed; for the East is awake and it is the West that is still asleep.

A modern scholar, John Dewey, has recently added his testimony: "The history of this country extends over 4,000 years. Nowhere else does the earth show such a record of continuity and stability. Yet the story is not one of monotony or stagnation. Within its continuity there is at least as much variety and change as

in the history of Europe for 2,000 years preceding the seventeenth century. Invention, industrial art, philosophy, poetry and painting of the first order adorn the civilization of this country. At no other time and in no other place have moral ideas apart from ecclesiastic reinforcement and theological support been so widely disseminated. Over 6,000 years ago this country gave morals, literature, art and the elements of culture to a neighbor that now ranks among the 'Great Five' of modern nations."

Since the days of Confucius, five centuries before Christ, the ethical ideals of the Chinese people have been the five cardinal virtues: Benevolence, or humanity, that sympathy which should exist between man and man without distinction of class or race; justice, or righteousness, which gives to every man his due; order, or conformity to established rites, customs and ceremonies; knowledge, the love of truth, which means rectitude of conduct; and sincerity, or good faith, that open-hearted straightforwardness in speech and in action which practices no



GROUP OF CHINESE BOYS IN ONE OF OUR PRIMARY SCHOOLS



unworthy reservation or disguise.

These have been the virtues that govern the relations between prince and subject; father and son; husband and wife; older brother and younger brother; friend and friend. Through all China's long history of culture, the supreme place has always been given to education and to literary ability. The order of preference in which the professions have been ranked is: Scholar, farmer, artisan, merchant. The soldier, so much honored in Europe, is deemed by the Chinese to be unworthy of any place in decent society, because he produces nothing.

The long-established Civil Service examinations, based on literary ability, helped the Government to secure for the lower as well as for the higher posts men of intellectual and literary ability. It has been truly said that China has been governed by her thinkers. The literary and philosophical ability of the long line of scholar-statesmen and administrators of China is matched infrequently in Western history.

Unfortunately the Western world has not yet become acquainted to any extent with the wealth of learning, of philosophy, of criticism, of poetry and of all the finer arts stored in Chinese libraries. Here is the reason why the West fails to understand why the Chinese refuse to accept imported ideas and patterns en masse. They have a long and unforgettable lineage with a heritage of immeasurable value.

#### *Chinese Architecture*

Lest it be thought that China's culture is only literary and philosophical, we should remind ourselves of the museum in the splendid imperial halls of the once "Forbidden Palace" in Peking. Among the great museums of the world this one is unique. All other museums are the depositories of treasures gathered from everywhere; the Peking museum contains only the products of the creative and artistic life of China—old bronzes, porcelains, paintings and carvings.

The palace itself is an expression of the artistic spirit of the culture represented by the collection it contains. In the realm of architecture the palaces in Peking are worthy of comparison with

the Vatican and the Louvre as examples of comprehensive planning; and they excel these Western architectural triumphs in the use of color.

Though China has in recent decades lagged behind Europe in technical development, it should be remembered that this was not so when the Emperor Chien Lung addressed his letter to King George III. A number of inventions were made in China centuries before our own and were, in frequent cases, transferred to the West.

For example, paper was produced there in 105 A. D., and passed thence by a prisoner of war to the Arabs. The process of printing from wood blocks was perfected in the fourth and fifth centuries and passed to Egypt by the Arabians. The device of using movable type was invented long before Gutenberg and was known in China as early as the eleventh century. The compass seems to have been known in China in the twelfth century B. C. It was used in journeys in the country; for navigation at sea it is mentioned in 342 A. D. Arabians became familiar with it in the tenth century and brought it to Europe.

Gunpowder is of great antiquity in China. Firearms were carried by Chinese merchant vessels in the fourth century. Cannon was in use in 1232, rifles in 1262. Asphyxiating gases were employed at the same period. Even the torpedo and the submarine are mentioned in early books. The latter is a pre-Christian invention, but it fell into disuse and was forgotten. An equally early flying machine is known, a taximeter and an automobile—a little later a telescope. But the seismograph seems even more remarkable, for the principle of its construction is identical of working in porcelain and lacquer must be credited to the Chinese. We do not often realize that we have received from China also some medical ideas—that of inoculation and of injection. The umbrella that will close up, the fold-up fan, even coal briquettes, come from the same ingenious people.

*Contact With Foreigners*

The reason for the early aversion of the Chinese people to foreign intercourse and the efforts of the Government of Chien Lung and his successors to maintain their exclusiveness was not the outcome of their natural disposition or of the teachings of their ancestors. Such aversion was almost altogether due to their unpleasant experiences with the West.

So long as the foreigners—whether Indians, Arabs, Mohammedans, Jews or Nestorian Christians—came without any collective backing of their respective countries, without claiming exemption from Chinese laws and regulations the Chinese welcomed them in matters of trade or religious propaganda. But when Western enterprise was represented not only by individual adventurers but also by large companies supported by the Government forces of their home countries, and when these foreigners abused the privileges that had been accorded to them the attitude of the Chinese changed.

The Portuguese came first in 1516. They were granted a place for settlement and then, in utter disregard of Chinese sovereignty, they proceeded to build a fort and attempted to exercise jurisdiction over the people in that area. Violence and rapine characterized their dealings with the natives, many of whom they captured and sold into slavery. So unendurable did these outrages become that in 1545 the Chinese rose and drove the foreigners from the mainland.

Meanwhile, Spain captured the Philippine Islands, and her harsh treatment of the Chinese in trade affairs, as well as the brutal massacre of Chinese residents in 1603 and 1639, added fuel to the flames and increased the already existing ill-feeling toward the foreigners. The Chinese described foreigners as they knew them—red-haired barbarians. The majority of those with whom they came in contact were pirates and freebooters.

Having lived in the Province of Fukien and having traveled often among the villages on its coast, the writer has heard the fireside tales of the sudden coming of a foreign ship, the raiding of

a village and the carrying off of loot and captives. When the British, French, Dutch and other Western people came, the opposition of the Chinese was not diminished. For while these came to buy porcelain, silk and tea, their ships brought in exchange only some furs and principally, opium.

Such was their experience that they questioned whether the West possessed any civilization. In 1839 the famous Commissioner Lin addressed a memorial to the British Government in which he asked:

“Upon what principle of reason do your merchants, by a poisonous commodity, pour their injuries upon our people? Coveting such vastness of profit, they become regardless of the calamities they entail upon men. Let us ask: how can there exist in their hearts that moral principle implanted by Heaven?”

When the English envoy tried to induce the Emperor Tao Kuang to legalize the opium trade, the latter indignantly replied: “Nothing will induce me to receive a revenue from the vice and misery of my people.”

Fortunately this story does not end with pirates and opium traders and with the Emperors Chien Lung and Tao Kuang. China's increasing contacts with the West in the last eighty years, the growth in the trade in manufactured goods, most of all the Christian missionaries and the returned Chinese students who have won high honors in the universities of Europe and America, have brought to China a better knowledge of the West and of its science and religion.

There has come a most remarkable change in the attitude and spirit of modern China. Deeply resentful because of the special privileges obtained by foreigners in the treaties that were imposed upon her in the times of her ignorance of the West, she is now demanding that these unequal treaties be revised, so that her future relations with the West may be based upon terms of mutual respect and good will.

The former anti-foreign spirit is gone. In striking contrast with the attitude of self-sufficiency, the spirit of conscientious superiority and the desire to maintain

age-old exclusiveness, as expressed in the letter of Chien Lung to George III, are the attitude and spirit and purpose of modern China. As one out of many illustrations of this, we may choose the following quotation from an official pronouncement of the Chinese Renaissance Movement:

"It is the purpose of the Renaissance Movement through various means to inculcate in our people a scientific attitude of mind which will be fearless in its pursuit of truth. In this pursuit of truth we recognize no boundaries of national-

ity or race. If our search leads us to Western peoples, we shall go to them, with a willing spirit, to learn what they have to teach us."

China has been awakened. Her leaders have become world-citizens. What of America and Europe? Are we still limited by the bounds of our hemisphere? Have we not yet outgrown the misunderstandings of early contacts? When shall we rid ourselves of arrogant assumptions of superiority and seek to learn whatever China may have to teach us?—*The New York Times*.

## A MODERN CHINESE ENGAGEMENT PARTY

*By Mildred Bailey*

WHAT excitement is there to be compared with that of an Engagement Feast! Especially when one of the principals concerned is an intimate friend, say one of your teachers whom you are loath to lose. Of course, it is Chinese.

First comes a smart looking little invitation, written on foreign-looking stationery in truly modern style, typewritten with what might have been a Remington. The day of the party arrives. One hour before the time set for the feast I nervously begin to "doll" up in my year-old Chinese frock, fearful lest this be not the latest style as approved by Soochow, the Paris of China. In the midst of preparations, the bride-to-be arrives to accompany me. Finally, we are on our way and find at our door two rickshas to take us to our destination.

Arrived there, we find the bridegroom-to-be, together with two other guests, awaiting our arrival. This is a modern engagement, where the interested parties are the principals instead of their parents. So, contrary to the old Chinese custom, the gentlemen and ladies assemble in one room and converse in real Western fashion. The gallantry of the gentlemen does not fail to impress us. Although there are only two foreigners present, English is the chief medium of

expression. Expecting all the form and ceremony and indirectness of an old-time Chinese engagement, what is our surprise to find it as informal and familiar as a visit home.

The feast served is entirely Chinese, and just as good as a banquet. Contrary, again, to the old Chinese custom, we, men and women, eat at one table. With the aid of our chopsticks (and I of my fingers) we consume much food. To have the privilege of associating with Chinese gentlemen and ladies in mixed society is rare, but appreciated the more because it is a rarity.

Following the feast, we further discuss our work and plans for the future, and occupy ourselves in the meantime with the social watermelon seed. We leave soon thereafter, declaring it to have been a most satisfactory party. Who can say that our Chinese friends, even in our little interior city of Yochow, are not becoming modernized in many respects!

The announcement in this party, we are told, is a semi-private one. One week later a small pastry cake, on which is written the double character for "happiness," will be sent to all friends, together with a red card publicly announcing the engagement.

Even so. Cupid works even in China!



## OUR CHRISTMAS

*By Miss Olive May Bucher*

**T**HOUGH our Christmas is the happiest time of the year, just as yours is, it is a little different from your Christmas in America.

There are no shops heaped with pretty toys here. There are no wreaths or holly in windows, and most of the children are as solemn on this day as on any other day. Indeed, if you were to be walking through the street near Christmas time, it would look very much as though there were to be no Christmas at all. But there is something Christmasy going on.

Something very special is going on in the missionary compounds. Happy, white children are running to and fro, laughing and whispering, making chains of evergreen and wreaths, and often singing. Mother and father are planning and making gifts for one, two, three, four, five children and some of their friends, who are all waiting eagerly for the day to arrive. What's it all about? You'll know when you hear a little American girl whisper to her Chinese playmate that Christmas is only three days away. Even the air seems to have a scene of Christmas in it.

Our last Christmas was a most delightful one. For many days before Christmas, mother was busy making Christmas cookies, fruit cake and candy, and we children were both busy and happy helping her.

On Tuesday before Christmas we American children gave our Christmas play. It was held at our house, where our dining room, curtained off, furnished a fine stage, and our sitting room a place for the audience. Not only all of our missionaries were invited, but our servants and a few Chinese friends also.

Our play was held at 7 o'clock, after which refreshments were served to all of the guests.

I shall not repeat the whole play, but I shall tell you about some of the characters in it. There was a jolly old Santa Claus himself, a fairy dressed in yellow, tinsel and gold stars. There was a bad fairy dressed in black, who looked like an

imp and made eyes at the audience. There was a living mamma-doll and a living Teddy bear that squeaked when Santa pushed a button. Last of all, there was a large, living picture that talked to the toys at midnight.

The next few days were very busy, getting ready for Christmas Day.

We sent for a Christmas tree, evergreen branches and some red berries. When the evergreens arrived, we hung up wreaths and chains. We had decided to have our rooms look real pretty and I think we succeeded. We had three large arches made of bamboo and evergreens between the dining and sitting rooms, and chains of evergreens on the walls.

Christmas Eve came at last, and a more excited bunch of children you have never seen. We played Santa Claus, after supper, taking gifts to the other missionary houses. Then we came home, hung up our stockings, and sang "Tip toe, tip toe, off to bed," after which we went to bed. It wasn't long until all the children were asleep, excepting those who were too excited to sleep.

I awoke toward morning, and I knew it to be morning, because the cocks were crowing. Just then the alarm went off, and I called the children.

"Merry Christmas!" I called. "Wake up!"

It didn't take them long to wake up, and soon there was a merry whispering and laughing among the children. "A merry Christmas!" It was hard to believe that the great day had come at last.

When all were ready, we went out under the starry sky, and sang at the different missionary houses. We sang "O Little Town of Bethlehem" and many other Christmas hymns.

When we had sung at all of the houses we brought some of the single ladies home with us. It was not yet daylight.

Then came the nicest part of all, when we had arrived at home, and marched into the sitting room.

The Christmas tree was large and beautiful, with candle-lit houses in the little

village beneath it. The effect was beautiful. After we gazed about the room for a minute, we sang "Holy Night"—the hymn which we all love so well. Then we found our stockings that were hung above the fireplace.

There were lots of nice things in the stockings, and some that wouldn't go in. Santa Claus doesn't forget his missionary children.

What a good breakfast we had! There were homemade sausages and buckwheat cakes and Christmas cookies.

At 10 o'clock we went to church, where a Christmas program was held, and some of our children sang a motion song. Of course, the program was all in Chinese, but we children understand a great deal of that.

After church we went home, where we

received a great many Chinese callers, who came to say "Merry Christmas." There were big folks and children, lots of them, and we greeted them in the same happy way. We called "Merry Christmas" to those who understood it, and greeted others very much as they greet each other at Chinese New Year.

We served Chinese cake and candy to all who came, chatted and talked, and let them see our tree.

We ate our dinner at the home of some of our single ladies, where we also spent the rest of the afternoon. In the evening we came home tired but very happy.

There may be many things that you have at Christmas time that we do not have, but I think that we have the happiest time that any child could have, the world over, don't you?

Shenchowfu, China.

## A DAY ON THE STREET

*By a Chinese Girl*

VERY early in the morning the sun is rising in the East. The street is quiet, the air is cool. Some men from the country are carrying baskets of vegetables, chickens and eggs on their shoulders. They are marching on, one by one, to the market and singing songs along the way. It seems to awake the sleeping people and tell them it is time to get up.

The sun is rising higher and higher, its rays are shining on the tops of the houses. The doors along the street are opening, one after another. "Get up, you lazy fellow," yells the steward to the apprentice. Then they get up from their table beds, sweep the floor, wipe the dust away, wash the tea cups and water pipes for smoking.

The people are getting crowded on the street; they are all carrying small baskets on their arms and looking for the things they want to buy. "How much a pound?" "I want one pound," says one. "I want a half a pound," says another. They are talking about the prices and comparing the measures until the baskets of the farmers are empty.

The butchers are hanging the big pieces of meat on the stand of framed\*

things. "How are you this morning? We have some guests today; give me a nice piece, about three pounds, not so much fat," says one man. "I want some lungs, about ten cash," says a little, thin woman; she looks as if she had not had any good food for a long time. "I want two pounds of rib bones; my mistress wants to make some sweetmeats. Be quick, I am very busy; I have many things to buy yet," says a tall and smart man; he is the cook of a rich family.

The grocery shop is the busiest of all. People, after they have bought their vegetables, will buy their condiments, also. In the shop, all we can see is the people's heads going around, and the sounds we hear are: "A pound of salt; a half pound of salt; six cash of soy; half pound of soy; two cash of vinegar; two pounds of sugar; two cash of pepper." Then we hear the clerks throwing money into the cash box. All the sounds are mixed up.

The sun rises higher and higher; the world is getting warmer. Then the street is full of rickshas (carriages and automobiles in the larger cities) going back and

*(Continued on Page 273)*

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

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## "THERE IS ALSO A MOSLEM WORLD"

THE exhilaration of the new experience is upon us as we look toward the mission study for this year. The subject is Moslem Lands and Moslems. This will open up areas and introduce us to peoples who have come very recently into our missionary family. Compared to Japan and China; to the Japanese and Chinese; how strange is the Moslem World!

This is not a new subject for mission study, but this year it has a new meaning for our denomination. The Moslems of Arabia have become our missionary responsibility, our missionaries are living and laboring among them. Letters and magazine articles bring fitful information, but we want more—we want the field

with its prospects, as missionaries to the Moslems see it. Among missionaries to the Moslems, no one speaks with greater authority than Dr. Samuel M. Zwemer. Dr. Zwemer and his wife, Amy E. Zwemer, have written "Moslem Women," and Mrs. Zwemer has written the junior book, "Two Young Arabs."

Before the year has passed "Moslem Women" will be found in hundreds of our homes. Our missionary women will have read it and their children will have read "Two Young Arabs." I have read both books and the words in the preface of "Moslem Women" keep echoing through my mind. "When the iron has entered the soul, the pen must write more than mere ink." This the Zwemers have succeeded in doing.

## CLASSIC BAGHDAD

We quote from "Moslem Women": "In Baghdad, classic city of the Orient, now a mission field of the Reformed Church in the United States, we read of

a new society founded in 1924 for the women of Iraq." The author tells in detail what is being done by our missionaries in Baghdad.

## IN SIGHT OF NINEVEH

From "Moslem Women": "Just now Iraq is on the front page of our newspapers. Let us keep our eyes on ancient Mesopotamia and the city of Mosul."

Missionary work (this means in Baghdad and Mosul) is conducted by the United Mesopotamia Mission, in which the Presbyterian Church in the U. S. A., the Reformed Church in America and the Reformed Church in the U. S. are co-operating.

"Mosul is a gateway to work among the Moslem Kurds, who constitute a new field. Work is to be done among the returning refugees and among the remnants of Jacobite and Chaldean Christians.

"Mosul is a frontier city between Arab, Turk and Kurd, and is the most important city of northern Iraq. The discovery of oil on the plains about Mosul has focused the attention of the world on this region. Mosul is located on the Tigris River—a most interesting city, with curious mosques and minarets and old Turkish buildings, with the flavor of the mighty past. Across the Tigris is the site of ancient Nineveh."

With this mission study text-book background we will be interested in the account of the journey from Baghdad to Mosul by Mrs. Persis Schramm Lentz.



## FROM BAGHDAD TO MOSUL

April 8, 1926.

AT last I am in Mosul! The trip up here added a lot to my list of interesting experiences and I want to write you about it before I become too busy or forget the details.

The Mission meeting came to an end on Monday evening and we were off for Mosul early the next morning. We came in a ramshackle old Ford that looked as if it might not hold together till we got here. Fords are the only cars that can make the trip north. The roads are even worse than across the desert. We had baggage piled to the top of the doors on each running board and food and blankets on the back seat. There was a dust storm in Baghdad when we left, but we soon discovered that it had been raining in the north. Once, about noon, we were stuck in the mud, but a car full of Persians came along. They pulled off their shoes and pushed us out.

As far as scenery goes, we could not have made the trip at a better time of the year. For just a few weeks in the Spring the desert is covered with grass and flowers. It is truly "blossoming like the rose." As far as we could see everything was a lovely soft green and you couldn't believe the flowers unless you saw them. Nearer Baghdad there were iris and tulips—miles of them—and loveliest of all were the poppies between Shergat and Mosul. Just think of the hillsides being red with them.

We soon left the flat desert about Baghdad and came first to rolling lands and then within sight of the mountains that divide Iraq from Persia. We could see snow-capped mountains in Persia and as we came into Mosul we were in sight of snow-capped mountains of Kurdistan!

Early in the day we crossed many battle fields of the Great War and saw rows of trenches and many shells lying about. These were the battle fields from which the English drove the Germans and Turks.

About four o'clock in the afternoon we passed through Shergat, the end of the railroad, a little village where one Indian regiment and an R. A. F. wireless station are located. It is distant four hours from

Mosul and we were two hours behind our schedule, but we kept on. About ten miles farther on we came to a little stream that had been swollen by the rains. The water was about three feet above the bridge. There were a lot of Arabs carrying things across on their backs and they offered to stand on the bridge to keep the car from going off. We almost went—but it would have been an awfully dangerous thing to try and while we waited to discuss it, the water rose another foot, and we had to turn back to Shergat for the night.

We did not know where we would find shelter, but we knew that the R. A. F. had a rest house there in connection with their emergency hospital. We found a corporal who took us to the rest house. We went into a perfectly bare and empty, but clean room, and waited while he went for the captain, the only officer there in charge of the Punjab regiment. It didn't take the captain long to make us comfortable. We were given a coal fire in the fire place. They brought in chairs, beds, even a rug and sheets. And, best of all, in a little adjoining room they set up a tin bath tub full of hot water. There in that little Arab village in the middle of the desert, we had a hot bath.

We went to bed early and had a good night's rest. After breakfast with the captain, the following morning we started to follow a foot-path across the hills, looking for a place where we could ford the stream. We were really following an old Turkish road but it was entirely overgrown with grass and poppies. We finally came to a place where an Arab tribe was encamped by the river and the men all came out and helped us across.

At about one o'clock (noon) Wednesday we reached Mosul.

Mosul is very different from Baghdad. It is flat but surrounded by mountains. The houses are all built of stone and marble instead of the mud bricks of Baghdad. There are only a few British here and it is not so Europeanized—but but wilder and more Oriental.

There is one squadron of the R. A. F. up here. On Thursdays the officers come to the Mission for tea and on Saturdays

the privates come in to read and play games. Most of them have children of their own in England and they love to come here and play with the children of the missionaries.

This afternoon three of the officers drove us out to a little village at the foot of the Kurdish mountains. We got out

and walked around and the whole village gathered around to inspect us. They were quaintly dressed. We had Benjamin Edwards (eight months old) with us. They had never seen a white baby before. They wanted us to stay for three days.

Mail has to start two days earlier from Mosul than from Baghdad.

PERSIS SCHRAMM LENTZ.

### "TO-GETHER-NESS"

"CONFUCIUS says: 'Be superior—correct thyself.' Buddhism says: 'Be disillusioned—annihilate thyself.' Christianity says: 'Be Christlike—give thyself.'" That Christ-like giving of self has missionary reactions that react not only on those who dwell in "twilight" lands but also on the missionaries themselves.

When one of your Miyagi College students in Sendai, Japan, a motherless girl, who, while stricken with tuberculosis, lost all her belongings in a storehouse conflagration, says: "God has taken my school days from me, my health, my mother and my goods, but I know when He thinks best to give them back to me, He will do so," her faith makes us humble.

When our "English Bible" student, over there, who, during her first year in a non-Christian government school won five girls for Jesus, writes, "There is no Christian around me but Miss Yoshida. Everything here seemed to me terribly different from home and school, and how I missed Sendai where my home and dear friends are! But I am thankful that I have found new decision, new joy, and new hope, through my many new experiences which first seemed very hard. When I am among the people who are not Christians, I feel more keenly that I am a Christian. And this consciousness, I believe, will make me a good missionary sent from my home, school, from friends and from Christ," we do not wonder at her missionary triumphs. And she it was who said, "You missionary teachers give us more than book knowledge. You give us ideals of right thinking and of holy living. These are the lessons we shall never forget."

When a wee kindergartner in China, with the "grace" he learned to lisp among the "Jesus people" brings Jesus also into his mother's heart and makes his home Christian, then too, there is a blissful echo in the heart of the missionary teacher.

And when an evangelist is told that he is to abandon his chapel out across the Japanese snows, because of his age, and the silver haired worker replies, "But the gospel must be preached," that answer is a very real challenge.

Truly missionary reactions are legion. Our "Jesus people" have much to give to the "twilight" folks and the "twilight" folks have much to give to the "Jesus people." So, together, we and they go forward, in faith, in hope and in love, along the Jesus Way. May we never lose that TOGETHERNESS!

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(Continued from Page 270)

Then the sun is starting to set. Everybody is hurrying to get home, yelling for rickshas. The electric lights all come on at once. Then they say: "It is late now, and time to go home for supper." After supper there are a few customers to come. After ten o'clock nearly all the shops are closing their † windows and doors. Inside, they are counting money and adding the figures with a reckoning board, until they have finished the accounts. The street is quiet and silent. The electric lights are no longer so bright and shining. Gradually all becomes silent, and the people are fast asleep.

\* Meat is hung on large, wooden frames.

† Closing windows means boarding them up. There are no glass windows.



## A MESSAGE FROM ONE WHO KNOWS JERUSALEM

American Colony,  
Jerusalem, April 20, 1926.

My dear Friend:

I am using the typewriter because your letter has been unanswered so long. With the crowded tourist season I seem not to be able to write much, and I am afraid you will think it is lack of thought and interest.

Between Christmas and Easter time, Jerusalem is swamped with tourists. We keep "open house," as you know, as well as entertain a limited number of paying guests, and the enjoyment of meeting so many of our compatriots is stimulating and enjoyable, but it is overwhelming and absorbing to the elimination of other things.

After the Greek Easter season has passed, with the many celebrations that take place at that time, we will settle back into normal life again. This is the season of the year we dread. The influx of villagers and, in a much smaller manner than before the war but still in ever-increasing numbers, pilgrims come to the city for the celebration of the feast days. This creates the fire of fanaticism in Christian, Jew, and Moslem, and they seem to vie with each other to see who can be the most *unreligious*, when they are celebrating religious ceremonies that should mean goodwill and brotherliness.

This year we have had a much better rainfall than on several previous years, amounting to over 17 inches, without any long interval between the early and later rains. In consequence, the crops are unusually good. The wild flowers have not been as abundant and beautiful for a long time. At present the country looks like one big garden with green lawns and flower beds. It seems hard to think that soon the sun will dry every green blade, and the dust will cover Jerusalem like ashes. The motor traffic has brought the increase of dust. There is talk that the government is contemplating oiling the roads. This will be a great boon.

You will be glad to hear that Jerusalem seems really to be getting an adequate water supply. By August the water

from Ain Farrah, the spring where David is supposed to have written the XXIII Psalm, is going to be piped to Jerusalem. It seems almost sacrilegious to do such things as pipe this historic spring for use in Jerusalem and harness the Jordan—and yet, what are we to do?

I often say that Palestine ought to be an historical reservation for all peoples, with no nation predominating over the other, governed by a mandate issued direct from the League of Nations, under an appointed council (also appointed by the League). Immigration should be stopped so that the present population could be supported without exploiting the country. But such an idea would never satisfy the political aspirations of the Zionists who want to make Palestine as Jewish as England is English, although nominally they have qualified their statement.

If the present policy is carried out we have nothing to look forward to but that everything sacred will be exploited to increase the budget. We will have to tune our souls to endure big hotels on the shores of the Sea of Galilee, running



MRS. BERTHA SPAFFORD VESTER



excursion boats on the sacred lake, with jazz bands creating a jazz atmosphere everywhere, and the sacred, if not beautiful, river Jordan harnessed to give electric power to the numerous factories that are planned all through the country.

Under these conditions there can be no thought for Christian sensibilities. We must not even expect it. Do they think of the beautiful life of Jesus when they walk on the shores of Galilee? When they take a boat and go from Bethsaida to Capernaum and see the moonlight glisten on the ripples? Do they think of the Saviour lying on a pillow, unconscious of the sudden squall, when they witness today the rapidity with which the lake changes its stillness for raging swells and back again to quiet, as the wind swirls round to another direction? No, they think of it only in dollars and cents.

But enough of this—

The Industrial School is doing well. The lace department is producing some lovely patterns copied from the tiles of the XVI Century from the Dome of the Rock.

The Day Nursery is filling a need and has a vacillating attendance. Our latest addition to our work is the "Anna Baby Home," where we have three Moslem babies whose mothers are dead and they had nothing but death ahead of them, had they not been rescued. We have named it the "Anna Home" after our precious mother.

We hope, before the year is over, to start a child welfare station to add to our other activities. All of this work is carried on in the dear old house on the city wall where father and mother started the colony, in 1881. It was to this house that General Gordon used to come and visit them, and where he conceived the idea of the "Green Hill" lying just opposite it, on the outside of the wall, to be Calvary.

The house is full of memories. It is an inspiration to higher ideals to work in the atmosphere created by victories won, difficulties surmounted and crooked ways made straight, by the dear ones who have gone on before. It is our daily prayer that we may be worthy of the heritage which is ours.

Dr. and Mrs. Fosdick are with us and we are enjoying their visit more than I can tell you. We may expect many enlightening articles produced by Dr. Fosdick's pen in consequence of this trip to the Holy Land.

The International Archæological Congress meets here next week. Great interest in archæology has been awakened in consequence of the opportunities made possible by the security of the British Mandate. There are nine different commissions excavating in Palestine at present, and more to come. In a year or two there ought to be very interesting results.

Very sincerely,

BERTHA SPAFFORD VESTER.

#### NOTE AND COMMENT

At the 29th Annual Meeting of the Woman's Missionary Society of Tohickon Classis, St. John's Church, Coopersburg, Pa., reports showed that the society went over the top in its contribution to the men's wing of the Thank-Offering hospital in China, gave more than \$1,600 in thank-offering, while the total contributions were \$4,131. The latter figure is particularly interesting when compared to \$143, the amount raised by the society in 1903.

Miss Katherine Zierdt, of Shenchowfu, China, gave the address.

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The occasion of bringing a special

Home Mission offering toward paying the new lot for the First Reformed Church at Los Angeles was made a festive occasion for the Woman's Missionary Societies and Girls' Missionary Guilds of East Pennsylvania Classis.

On the night of June 9th, the Woman's Missionary Society of First Reformed Church, Easton, Pa., entertained the Woman's Missionary Societies and Girls' Missionary Guilds of the Classis in honor of Mrs. Edward F. Evemeyer, of Los Angeles, California. Mrs. Evemeyer told a fascinating story of Pacific Coast prospects for the Reformed Church. After the message the representatives of the

various societies brought forward their gifts and asked Mrs. Evemeyer to present these to the congregation at Los Angeles. For three years, Mrs. Evemeyer has interpreted the challenge of Los Angeles so as to kindle the imagination and desire of her former co-workers of East Pennsylvania Classis. These friends seized upon her attendance at the triennial meeting in Philadelphia as the opportunity to convey their interest and faith in the work to which she has given herself during the past triennium—the Building of THE REFORMED CHURCH ON THE CALIFORNIA COAST.

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The many friends whose thoughts turn to the grave of Missionary Edwin Warner Lentz, Jr., on the hill side cemetery outside the city walls of Jerusalem, will be glad to know that on Easter Sunday morning Dr. Casselman and Mrs. Frederick Vester, of the American Colony, Jerusalem, covered the grave with flowers from Mrs. Vester's garden. Dr. Casselman says the garden is noted for its beautiful flowers.

A few weeks ago, Mrs. Frank J. Althouse, of Harrisburg, Pa., member of

Salem Reformed Church, sent us the picture of Mrs. Frederick (Bertha Spafford) Vester, taken on the balcony of her home in Jerusalem. Mrs. Althouse learned to know Mrs. Vester on a recent trip to Jerusalem. She says of the picture, "The climbing pink geraniums which usually curtain the portico had been trimmed. Sorry they could not be in the picture."

We receive with pleasure the announcement of the organization of the new Woman's Missionary Societies: The Woman's Division of the Kingdom Missionary Society of St. John's Church, Bedford, Pa., with a membership of 20, President, Miss Laura Gernand; and the Baltimore-Washington Classical Woman's Missionary Society, organized by Miss Kerschner on the 14th of April. Mrs. Charles F. Rechner is the President of the W. M. S.

Although not on the official list of Home Mission Study books, we want to speak for the helpfulness of Johan Bojer's fascinating novel, "The Emigrants." For insight into the problems of the Far West, we know nothing finer for supplemental Home Mission reading.

### COMPOSITION DAY AT THE INDIAN SCHOOL

Several years ago, while visiting the Indian School at Neillsville, I told the Winnebago children a little of the story of their tribe. I gave them an outline of the wanderings of the tribe, with various incidents from their history. The next day one of the teachers assigned to the older boys the task of writing down some of the impressions they had received from the speech. The following essays were the result. They are given with the spelling and punctuation of the originals.

THEODORE P. BOLLIGER.

Yesterday After-noon. Speech.

When the first white man come over here at America the Indians were welcome the white mens, so they lived together in the land of their country. Then the Indian sold some land to the white man and after while the white man took the Indians and take them to the Nebraska. Some Indian were not like to

go to Nebraska, so they hid in the woods because they don't want to left the berries and forest's and the deer. The Indian which were taken to Nebraska came back they see that all the thing were owned by the white man.

FRED.

The Things I Heard Yesterday.

One of the speakers said that we must have good thoughts, good hands to work with and have good hearts. The speaker said that we must learn as much as we could because we can be somebody as we grow up. So we don't have to depend upon any body else but we must depend on ourselves. While we are in school we must learn to do things right so we can do things right in later years as we grow up.

The man from Madison had told us that there use to be lots of Winnebagoes in the United States before the fore-

fathers came over from England and other countries across the ocean. He said that the land belong to Indians but not the white people. After the Indians had moved out of their places. When they had come back to their places the White people had already had taken their places. The white people wouldn't give their lands back.

That is the reasons why the government had build up schools. So that the Indian children can learn as well as white people. They had also build missions schools so the Indians can learn about God and his son Jesus.

So we might live the everlasting life.

HARVEY.

Yesterday I heard a man speak the man talk about the Indians tribe. At first the real Americans owned all the North America. When the white people came

here the red man welcome them and give them a certain part of land. Then they promise the red man sum of Money but they wouldn't give it to them. So the red man hated the white race. The Indians raise corn and eat Deers fishes of all kind. When Washington or govern took the red men to Nebr. the Indians saw the water dirty. So the red man wanted to come back to Wisc. They had only few horse they let the horse carry their burden and the people walked all the way to Wisconsin.

So the Indians have money at Wash- ington but the president wouldn't give it to them until this day yet. When they came back the White man owned all his land.

I don't know when I heard it maybe in the morning or after noon.

JOHNNY.

#### A MISSIONARY TO THE HEAD HUNTERS OF DUTCH NEW GUINEA

Mrs. Charles K. Weaver, of Easton, Pa., until recently Classical Secretary of Girls' Missionary Guilds, tells the following incident:

"A year or more ago, my husband and I were vacationing in the South Sea Islands. At Papeete, capital of Tahiti, one of the French governed islands of the Society Group, a Fijian chief and his wife came aboard our vessel, bound for Dutch New Guinea. They traveled under the care of a missionary. This chief was a great bushy-headed specimen whose immediate ancestors had been cannibals

and lusty fighters. Under the influence of a missionary he had been converted. Now he wanted to do something for Jesus. He could speak little English, but in his broken tongue he would say, "Jesus die for me; me help Jesus."

Knowing full well the risk they took in entering the fever-stricken country inhabited by head hunters whose chief sport was with the poisoned arrow, this couple were anxious to go there and carry the gospel. Nothing could daunt them. "Jesus die for me; me help Jesus."

#### MONTHLY QUIZ

1. Name a menace that threatens Palestine.
2. What can you say of the City Wall of Shenchow?
3. Give the title of a novel with a strong home mission flavor.
4. Give the quotation in the first paragraph of "TO-GETHER-NESS."
5. Touring the South Sea Islands, what surprise came to one of our Reformed women?
6. The site of what ancient city lies near Mosul?
7. How many children were enrolled in Mission Bands? How does the number compare with the membership in the Girls' Missionary Guilds?
8. What is the modern name for Mesopotamia?
9. Name our Foreign Mission study text for next year.
10. What makes the Greek Easter season in Jerusalem unpleasant?



## THE CITY WALL

Wusih, China.

ABOUT the city wall where I dwell, guarding it close, runs an embattled wall. It was not new, I think, when Arthur was a king, and plumed knights before a British wall made brave clangor of trumpets, that Lancelot came forth. It was not new, I think, and now, not it but chivalry is old.

Without the wall is brick, with slots for firing, and it drops straightway into the evil moat; where offal floats and nameless things are thrown.

Within, the wall is earth; it slants more gently down, covered with grass and stubby cut weeds. Below it in straw lairs the beggars herd, patiently stretching out their sores,

And on the top a path runs.

As I walk, lifted above the squalor and dirt, the timeless miracle of sunset mantles the West.

The dark blue gathers close.

And beauty walks immortal through the land.

And I walk quickly, praying in my heart that beauty will defend me,

Will heal up the too-great wounds of China.

I will not look—tonight I will not look—where at my feet the little coffins are, The boxes where the beggar children lie, unburied and unwatched.

I will not look again, for once I saw how one was broken, torn by the sharp teeth of dogs. A little tattered dress was there and some crunched bones—

I need not look. What can it help to look?

Ah, I am past!

And still the sunset glows.

The tall pagoda, like a velvet flower, blossoms against the sky; the sacred mountain fades, and in the town a child laughs suddenly.

I will hold fast to beauty! Who am I, that I should die for these?

I will go down. I am too sorely hurt, here on the city wall.

—Eunice Tietjens, in "New Poetry."

Except for the fact that no moat surrounds the city of Shenchow and that there is no sacred mountain in the vicinity, the poem here given might have been written of that city rather than of Wusih. It is realistic and, what is more, accurate. The thatched shelters of the beggars and the poor, rude graves, despoiled by dogs, form an unforgettable picture in the minds of any who have ever walked along the city wall of Shenchow. Nor can one really forget the baby-pit, where the unwanted children were abandoned, or the old execution ground, just outside the North Gate, where many a man lost his head for some light offense.

The city wall is a grim reminder of the harshness and brutality of the Chinese life, as well as a promise of what its future may be. From its top one can see all the filth and all the splendor of the town. The sunlight on the housetops and the newly made graves are equally clear. But when one comes down from the city wall, one's own hurt must vanish in the service of the suffering. Its lesson is not learned as we are on it, but as we descend to perform the duties of the day. And its lesson is clear. The beauty we see from the city wall is God-made, the squalor and filth man-made. To clean up this ugliness, physical, mental, and spiritual, is a Christlike task, demanding perfect instruments; but lacking perfection, each one of us, no matter how handicapped, is the more a failure if we allow our opportunities of service to slip by unheeded. "Come over into Macedonia and help us" was the cry in an earlier time. Are our hearts open to the same cry from China?

ETHELBERT YOST.

## Literature Chat

CARRIE M. KERSCHNER

THE "store rooms" at the depositories are regular treasure chests of unexplored adventures in Christian brotherhood. In the May "Chat" the names and prices of the new books on the themes "The Rural Church" and "The Moslem World" were given. Please save that and this issue for future reference. In fact, it is well after you yourself have read the *OUTLOOK* and loaned it to a friend, to file it; for so many times you are asked for material for a special talk on our mission work and there it is—in the back numbers of your *OUTLOOK OF MISSIONS*.

Now then, to satisfy the aroused curiosity in regard to the "treasure chest." First of all are the books listed in the *Reading Course for Girls' Guilds*. Dr. Moore's "Forty Years in Japan" (\$1.00)—rich experiences related there; "The Martyr of Huping" (60c), written in Dr. Bartholomew's interesting way; "Love Stories of Great Missionaries," 75c; all thrilling Foreign Mission Books. "For a New America," Haynes, 50c and 75c; "Stories of Brotherhood," Hunting, 60c; "Uncle Sam's Family," \$1.00, and "The Magic Box," 40 and 65c, form the group of Home Mission books in the Course. And here are the inspirational books: "Prayer and Missions," 50 and 75c; "Making Life Count," 50 and 75c; "Life as a Stewardship," 25c; "On Earth Peace," 30c; "Never Again Stories," \$1.50, and "The First Soprano," 85c. Since the contest opened June 1st and ends August 31st you should order your books at once.

"Handy," the last word in Recreation for church groups, is most popular and sells for the showing—\$2.50. Four times each year, Spring, Summer, Autumn and Winter, the "Kit" Magazine (\$1.00 for the four issues) appears as a supplement to "Handy" with new and up to date games, stunts, etc. Get your copy!

*Stewardship*: It has been inspiring to note the increased interest in this department. *Somebody* is working. Are you reading? Packet No. 4 contains 5 leaflets

which emphasize three phases of Stewardship; "Possessions, Prayer and Service in the Home" (Price in July Chat). For study and reading course No. 4 "The Way to the Best," 25c, and "The Victory of Mary Christopher," 25c, are recommended. Stewardship plays—"From China to Porcelain," 5c; "Tithes and Offerings," 5c, 6 for 25c; "Not Exempt," a tithing demonstration, 10c; "Aunt Tillie Learns to Tithe," 10c; "Starting Right," 15c.

*Woman's Missionary Society*: One packet for the whole year with suggestions as to how to use the books, "Moslem Women," (50c) and "Our Templed Hills" (60c) in program meetings. Suggestions to Program Committees include dramatizations, leaflets, etc. Packet, 75c. "How to Use" for Moslem Women is priced at 15c. Two types of "Suggestions to Leaders" for Our Templed Hills are issued this year. One for leaders in Rural communities (2500 or less population) and the other for city groups. Price of each 15c. Reading books for Home Missions, "For A New America," 50c; "The Debt Eternal," Finley, 50c. Reference books for users of Moslem Women as well as for Advanced Study, "The Moslem Faces the Future," \$1.00 and 60c. Suggestions to Leaders, 15c. Maps on Moslem World.

*Girls' Missionary Guilds*: Packet (50c) with helps on "Young Islam on Trek," 60c, \$1.00, and "Lands of the Minaret," 50c; "Our Templed Hills," 60c. Cut out sheet on Moslem Types, 10c.

*Mission Bands*: For Juniors, Packet (50c) with helps on any of the Better American Series 1, 2 or 3, and the Moslem book. Near East Painting Book, 25c. For Primary Children the book "Musa: Son of Egypt," (50c) is sufficient without packet material. The Nursery Series for *Beginners*: Ah Fu, Kembo, and The Three Camels, 60c each. Splendid provision for all groups! Picture sheets, stories and reading books all described on the flier of publication.

Eastern and Potomac Synods order from Carrie M. Kerschner, 418 Schaff Building, 1505 Race Street, Philadelphia. All other Synods order from Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

# Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

## LOOKING AHEAD WITH LATIN AMERICA

### CHAPTER VIII

THE study of "Looking Ahead With Latin America" should be completed at the July meeting, leaving the August meeting free for the special program in conjunction with the W. M. S. and Mission Band. A simple dramatization to use in August is "South America's Roll Call," which you can secure for 3 cents and postage from the depositories. "The Two Americas" (10c) "The Gifts They Gave" (2c) and "The Waiting Guest" (15c) are other suitable plays on Latin America.

Borrow a copy of "New Days in Latin America" from the W. M. S. if you do not have one. Use the story of the "Black Christ of Esquipulas" on page 167 to illustrate the unreality of Christ in the lives of Latin Americans.

An instance of what the people of Latin America are missing when they do not have the Bible and religious papers can be found at the bottom of page 187 of "New Days in Latin America." Would that each one might have just one sheet from a religious tract!

### STATISTICS

Reports and statistics of the Girls' Missionary Guilds for the year are not dry and uninteresting. They show growth, and growth always means life and interest.

Last year we had 288 Guilds with 4630 members. This year we are able to write 332 Guilds with 5313 members. Aren't we happy over that increase of 44 Guilds and 683 members?

The gifts showed an increase, too. \$5519.40 was the amount of the budget, \$1677.90 of Special Gifts and \$5282.90 of the Thank-Offering, which exceeded our goal.

Eastern Synod now has the most Guild

girls and Ohio Synod the most Guilds. East Ohio Classis leads the Classes in Guild membership, with Southwest Ohio occupying second place and Philadelphia and Northeast Ohio tied for third place.

Tohickon Classis showed the largest membership increase, Southwest Ohio second and Philadelphia third.

While Ohio Synod gave the largest Thank-Offering, with Eastern Synod second, Midwest Synod girls gave the most per capita.

Eighteen Guilds have every eligible church girl enrolled. That means there is a big opportunity awaiting the other 314 Guilds to increase their membership.

The glorious part of church work is that we have never done so well that we cannot do better the next year. Therefore, let us decide now that the 1926-1927 report will be better than this year's. Are you ready, girls? A larger membership, larger gifts, and larger service!

### NEW GUILDS

The Secretary is very happy to be able to report ten new Guilds, as follows:

Potomac Synod—

Trinity Church, Gettysburg, Pa., 11 members.

Trinity Church, Baltimore, Md., 9 members.

Bethany Church, Baltimore, Md., 9 members.

Shiloh Church, York, Pa., 11 members.

Eastern Synod—

Trinity Church, Tower City, Pa., 12 members.

Solomon Church, Keller's Church, Pa., 7 members.

Pittsburgh Synod—

Paradise Church, Troutville Charge, 9 members.

Ohio Synod—

Bethany Church, Akron, Ohio, 9 members.

Midwest Synod—

Grace Church, Orangeville, Ill., 5 members.

German Synod of East—

First Church, Egg Harbor City, N. J., 6 members.

Two new Mission Bands are reported this month—one in First Church, Royersford, Pa., and the other in Zion Church, Decatur, Ind.



# The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

## COMPARISONS

COMPARISONS are not always flattering. In fact, they are often disconcerting. However, those we wish to make are mostly flattering. We trust they will disconcert none, while at the same time we hope they will fire the ambition of Mission Band workers.

"To compare ourselves with ourselves is not wise," says an old proverb. There are exceptions under certain conditions where it is wise. By comparing his performances of today with those of yesterday, an athlete may prove his progress. By comparing our Mission Band achievements of this year with those of last year, we may prove our progress. But, if we compare without a motive to excel and so merely to show ourselves that we are still where we were a year ago, and to confirm the fact that we are still like ourselves as we were a year ago, then our comparing is unwise. We would like to make extensive comparisons and set forth an array of averages and percents illustrating what place our department has as compared with church membership, in various sections of the Church.

We will permit you to make the comparisons pertinent to yourselves from the data we furnish here gathered from our 1926 report.

Bands of largest membership: St. Mark's, Reading, Pa., 125; First, Greensburg, Pa., 125; West Reading, 117; St. John's, Reading, 114; St. Mark's, Allentown, Pa., 114; New Glarus, Wis., 92.

Budget: St. John's, Shamokin, Pa., \$50; Christ, Annville, Pa., \$40; First, Easton, Pa., \$30; St. Stephen's, Lebanon, Pa., \$25; Wilkes-Barre, Pa., \$25; Central, Dayton, O., \$20.70; Emmanuel Hazleton; Calvary, Bethlehem; Bethany Tabernacle, Phila.; Trinity, Palmyra; St. John's, Reading, each gave \$20 budget. Grace, Pittsburgh; Youngwood; Jerusalem, Rimersburg; St. Paul's, St. Mary's, O.; Grace, Columbiana; Christ, Robertsville; Miller Ave., Akron; Bloomsburg;

Tower City; St. Paul's, Schaefferstown; St. Elias, Newmanstown, each paid \$15 budget.

The figures for the Thank-Offering look as if the children had been taught the definite use to which these contributions were to be put. It seems as if the objects of the offering appealed to them. Bethany Tabernacle, \$40; Grace, Milwaukee, \$35.45; St. Paul's, East Canton, \$30; Bellaire, O., \$28.84; Zwingli, Berwick, \$27; Christ, Robertsville, \$25; Sauk City, Iowa, \$24.90; St. Paul's, St. Mary's, \$24. The offering from the following exceeded \$17: Stone Church; Trinity, Millersburg; St. John's, Shamokin; St. Stephen's, Reading; St. John's, Orwigsburg; Zion, Prospect, O.; Archbold, O.; First, Detroit; Central, Dayton; Trinity, Canton; Trinity, Concord, N. C.; and the two Bands at Orrville, Ohio.

St. John's, Shamokin, is the banner Band for gifts, having given a total of \$153.62.

There are now 302 Bands, with a total membership of 8,771 children. The total contributions for the year are \$3,045.23.

We surely cannot withhold our "Well done" from the workers with this record, but we wish to say also, "Let us speed the work in the coming year."



REV. AND MRS. J. FRANK BUCHER,  
SHENCHOW, CHINA  
Children: Emma (sitting), Frank, Olive,  
Mary, and Baby (John)

# WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

Treasurer's Report for the Triennium, May 1, 1923, to May 1, 1926

W. M. S. Budget 1923-26	G. M. G. Budget 1923-26	Synods	W. M. S. Budget Paid	Special Gifts Home Missions	Special Gifts Foreign Missions	Life and In Memoriam Memberships	Thank Offering	Special Church Bldg. Funds	Missionary Review of World-Specials	Forward Movement
\$ 42,753.60	\$ 3,942.20	Eastern	\$44,072.66	\$ 2,897.23	\$22,658.18	\$ 3,675.00	\$ 38,990.11	\$ 321.00	\$ 2.50	\$135.00
25,368.75	3,782.71	Ohio	25,793.66	9,889.90	9,018.53	2,700.00	41,122.34	32.00		150.00
2,664.40	251.74	Old Ohio, 1923-24	2,664.40	633.44	59.75	100.00	91.32	1,000.00		
1,503.05	191.80	Central, Final	1,503.05	237.70	45.00	125.00				
14,077.80	1,650.25	Pittsburgh	14,170.63	1,759.41	5,252.60	650.00	15,077.27	500.00	20.00	
23,441.40	2,298.85	Potomac	22,689.03	1,276.08	9,385.71	1,600.00	19,257.18	20.00		
9,165.60	1,336.30	Midwest	9,008.42	872.84	4,037.94	675.00	14,035.46			
2,613.60	454.25	Northwest	2,611.12	561.77	1,470.96	125.00	4,356.37			
3,133.80	259.90	German of East	3,398.30	50.00	2,990.50	450.00	4,183.66			
<b>\$124,722.00</b>	<b>\$14,168.00</b>	<b>Totals</b>	<b>\$125,911.27</b>	<b>\$18,178.37</b>	<b>\$54,919.17</b>	<b>\$10,100.00</b>	<b>\$137,113.71</b>	<b>\$1,873.00</b>	<b>\$22.50</b>	<b>\$285.00</b>

Girls' Missionary Guilds					Mission Band Department					
Synods	Budget	Home Missions	Foreign Missions	Thank Offering	Budget	Home Missions	Foreign Missions	Thank Offering	Totals	
Eastern	\$ 4,130.58	\$ 97.25	\$ 793.94	\$ 2,792.91	\$1,998.32	\$225.50	\$ 571.43	\$1,677.39	\$125,039.00	
Ohio	3,895.94	584.45	865.40	4,392.91	843.01	132.67	166.10	1,383.30	100,970.21	
Old Ohio, 1923-24	251.74				6.10				4,806.75	
Central, Final	191.80	1.05	55.00		14.33	7.00	2.00	3.00	2,184.93	
Pittsburgh	1,603.64	101.00	195.00	1,340.01	495.08	23.58	61.10	623.61	41,872.93	
Potomac	2,131.99	24.85	67.00	1,798.77	658.95	43.68	163.66	683.10	59,800.00	
Midwest	1,367.04	260.85	442.75	2,985.32	263.30	44.18	89.35	480.15	34,562.60	
Northwest	473.03	100.59	60.50	312.75	231.54	40.51	52.02	223.18	10,619.34	
German of East	245.30		10.00	116.82	109.70	5.70	5.70	87.63	11,653.31	
<b>Totals</b>	<b>\$14,291.06</b>	<b>\$1,170.04</b>	<b>\$2,489.59</b>	<b>\$13,739.49</b>	<b>\$4,620.33</b>	<b>\$522.82</b>	<b>\$1,111.36</b>	<b>\$5,161.36</b>	<b>\$391,509.07</b>	

DISBURSEMENTS		MISCELLANEOUS RECEIPTS	
<b>W. M. S. Budget, Foreign Missions:</b>		Sales—Literature	\$ 7,626.45
Miyagi College, Sendai, Japan	\$20,133.44	Mission Study Books	9,688.08
Evangelist, Japan	5,399.62	Prayer Calendars	6,817.23
Kindergarten Teachers, Japan	2,971.85	Missionary Pins	731.21
Ziemer Memorial School, Yochow, China	5,113.01	Pennants and Banners	124.25
Girls' School, Shenchow, China	10,820.12	Curios	31.00
Evangelist, Yochow, China	3,164.39	Rental of Costumes	295.65
Medical Work, Yochow, China	3,157.51	Interest Earned	10,302.68
Medical Work, Shenchow, China	3,157.51	Offerings, General Synod Meetings, Dayton, Ohio	106.68
Woman's Industrial Work, Lakeside	757.78	Refunds—Rosina Black Reddin	40.00
Work in Mesopotamia	691.09	Bertha Herzberger	5.00
Ginling College, Nanking, China	234.91	Subscriptions—Everyland	842.35
Christian Literature, Foreign Lands	114.60	Missionary Review of World	399.50
European Fed. Church Relief	229.20		
<b>Special Gifts—Foreign Missions</b>	<b>\$55,945.03</b>		
<b>Thank Offering—Foreign Missions</b>	<b>22,039.94</b>		
<b>W. M. S. Budget, Home Missions</b>	<b>51,385.12</b>		
<b>Thank Offering—Home Missions</b>	<b>1,200.00</b>		
<b>Total</b>	<b>\$131,570.09</b>		
<b>G. M. G. Budget, Foreign Missions:</b>		<b>Total Receipts for Triennium</b>	<b>\$428,519.15</b>
Miyagi College, Sendai, Japan	\$ 3,172.92	Balance carried, May 1, 1923	67,285.97
Ziemer Memorial School, Yochow, China	2,463.24		
Work in Mesopotamia	275.92		
<b>Special Gifts—Foreign Missions</b>	<b>\$ 6,212.08</b>		
<b>Thank Offering—Foreign Missions</b>	<b>1,879.30</b>		
	<b>3,700.00</b>		
	<b>11,791.38</b>		

Mission Band Budget, Foreign Missions:		BALANCES	
Kindergarten Work, Japan	\$ 1,061.06	Contingent Fund	\$ 7,104.97
Medical Work, Yochow, China	1,249.08	General Scholarship Fund	6,239.26
<b>Special Gifts—Foreign Missions</b>	<b>\$ 2,310.14</b>	Yockey Scholarship Fund	6,126.25
<b>Thank Offering—Foreign Missions</b>	<b>1,030.74</b>	Potomac Synod Scholarship Fund	619.15
	<b>935.48</b>	Special Church Building Funds	534.28
	<b>4,276.36</b>	Membership Fund	29,532.00
		Home Missions—Special	5.00
<b>Grand Total, Foreign Missions, Triennium</b>	<b>\$146,637.83</b>	Foreign Missions—Special	300.00
		Thank Offering Fund	3,582.29
<b>W. M. S. Budget, Home Mission Board:</b>		Woman's Thank Offering Hospital Balance	25,687.87
Japanese Mission, San Francisco	\$ 7,284.60	Men's Wing, Thank Offering Hospital	18,704.57
Japanese Mission, Los Angeles	3,627.95	Kindergarten and Mother's Building Sendai, Balance	11,341.92
Hungarian Deaconesses	8,058.15	Industrial Buildings, Lakeside, Balance	7,212.38
American Deaconesses	8,922.05	Kindergarten Building, Yochow	5,014.99
Jewish Mission, Philadelphia	15,519.20	G. M. G. Home Missions—Special	52.20
Church Building Funds	1,500.08	G. M. G. Thank Offering	5,039.40
<b>Special Gifts—Home Missions</b>	<b>\$44,912.03</b>		<b>\$127,096.62</b>
<b>Thank Offering—Home Missions</b>	<b>10,595.34</b>		
<b>Special Church Building Funds</b>	<b>62,625.00</b>		
	<b>1,916.28</b>		
	<b>\$120,048.65</b>		

G. M. G. Budget, Home Missions:		BALANCES	
American Deaconess	\$ 2,478.52	Investments	\$119,900.00
Migrant Work	167.20	Scholarship Bond	6,000.00
<b>Special Gifts—Home Missions</b>	<b>\$ 2,645.72</b>	Balance in Bank	1,196.62
<b>Thank Offering—Home Missions</b>	<b>549.55</b>		<b>\$127,096.62</b>
	<b>4,100.00</b>		
	<b>7,295.27</b>		

Mission Band Budget:		BALANCES	
Kindergarten, San Francisco	\$ 797.77	Contingent Fund	\$ 7,104.97
Special Gifts—Home Missions	389.88	General Scholarship Fund	6,239.26
Thank Offering—Home Missions	1,169.63	Yockey Scholarship Fund	6,126.25
	<b>2,357.28</b>	Potomac Synod Scholarship Fund	619.15
		Special Church Building Funds	534.28
<b>W. M. S. Budget, Synod of Northwest:</b>		Membership Fund	29,532.00
Indian School, Neillsville, Wis.	\$ 3,513.91	Home Missions—Special	5.00
Church Building Fund	525.96	Foreign Missions—Special	300.00
<b>Special Gifts—Home Missions</b>	<b>\$ 4,039.87</b>	Thank Offering Fund	3,582.29
<b>Thank Offering—Home Missions</b>	<b>1,012.15</b>	Woman's Thank Offering Hospital Balance	25,687.87
	<b>600.00</b>	Men's Wing, Thank Offering Hospital	18,704.57
	<b>5,652.02</b>	Kindergarten and Mother's Building Sendai, Balance	11,341.92
		Industrial Buildings, Lakeside, Balance	7,212.38
<b>G. M. G. Budget, Synod of Northwest:</b>		Kindergarten Building, Yochow	5,014.99
Indian School, Neillsville, Wis.	\$ 2,769.96	G. M. G. Home Missions—Special	52.20
American Deaconess, Lakewood, Ohio	796.40	G. M. G. Thank Offering	5,039.40
<b>Special Gifts—Home Missions</b>	<b>\$ 3,566.36</b>		<b>\$127,096.62</b>
<b>Thank Offering—Home Missions</b>	<b>326.99</b>		
	<b>3,893.35</b>		

Mission Band Budget, Synod of Northwest:		BALANCES	
Indian School, Neillsville, Wis.	\$ 1,512.42	Investments	\$119,900.00
Special Gifts—Home Missions	129.94	Scholarship Bond	6,000.00
Thank Offering—Home Missions	1,836.63	Balance in Bank	1,196.62
	<b>3,479.04</b>		<b>\$127,096.62</b>
<b>Grand Total, Home Missions, Triennium</b>	<b>\$142,725.61</b>		
<b>Forward Movement Contributions</b>	<b>285.00</b>		
<b>Missionary Retreat, Tiffin, Ohio</b>	<b>13,282.11</b>		
<b>Schaff Building, Philadelphia, Pa.</b>	<b>12,000.00</b>		
<b>Grand Total, Home and Foreign Missions, Triennium</b>	<b>\$314,930.55</b>		

Mrs. Lewis L. Anewalt, Treasurer,  
814 Walnut Street, Allentown, Pa.

Now this seventh day of May, 1926, audited and found correct:

Mrs. Charles H. Nadig,  
Miss Katie S. Ochs,  
Mrs. Charles F. Reiter.



NEW CHURCH AT AKITA, JAPAN





## Woman's Missionary Society of the General Synod of the Reformed Church in the United States

Treasurer's Report for the Triennium, May 1, 1923, to May 1, 1926

### W. M. S. SPECIAL GIFTS

#### Foreign Missions

<p>Miyagi College, Sendai, Japan.....\$ 83.00  Mrs. Faust's work with girls, Sendai..... 25.00  Vornholt Memorial Building, Sendai..... 500.00  New Dormitory, Miyagi College..... 10.00  Catherine Pifer and her work..... 408.80  Dr. Noss, Literature Fund..... 10.00  Foreign Mission Day offerings..... 245.31  Mrs. Schaefer's Piano, North Japan Col-  lege..... 1,090.46  Mrs. Schmeder's Kindergarten and  Woman's Building..... 807.06  Dr. and Mrs. Schmeder, North Japan Col-  lege..... 1,154.45  Mrs. Schmeder's Work, Sendai..... 500.00  Japanese Relief, Earthquake district, and  rebuilding churches and Bible house..... 1,200.72  Mrs. Carl Kriete, Kindergarten and Christ-  mas Fund..... 35.75  Kindergarten Building..... 75.45  Chester Alspach, equipment..... 100.00  Nae's piano fund and floor mats..... 95.00  Mary Schueder..... 5.00  Aurelia Bolliger..... 48.00  Mrs. Fesperman, Christmas gift..... 60.38  Rev. Dewees Singley..... 5.00  Dr. E. H. Zaugg..... 40.00  Mr. Baker..... 10.00  Kanda Chapel..... 10.00  Dr. Henry K. Miller, Building Fund..... 125.00  Rev. Yoshida, Special Church Building  Fund..... 100.00  Mrs. Seiple's Orphanage Fund..... 5.00  Rev. Alfred Ankeney, toward salary..... 50.00  Rev. and Mrs. Alfred Ankeney..... 25.00  Our Missionaries, Japan..... 10.00  Kindergarten Work, Japan and China.... 90.00  Bible Women, Japan and China..... 895.50  Japanese Students..... 165.00  Chinese Students..... 735.00  Winter's Sunday School Fund, Yochow... 10.00  Winter, Laubach Memorial..... 135.00  Dr. Hoy's Agricultural and general work,  Huping College, Lakeside..... 316.99  Dr. Hoy's Hospital Work..... 55.00  The Hoy's Apartment Furnishings..... 55.00  Mrs. Hoy's Knitting Machine Fund..... 220.00  Mrs. Hoy's Educational and Evangelistic  Buildings, Lakeside..... 408.00  Mrs. Hoy's work with students, materials,  and Huping Fund..... 1,169.61  Beds for Gertrude Hoy dormitory..... 356.62  Girls' School, China..... 78.77  Ziemer Memorial School, Yochow..... 86.12  Toward salary, Rebecca Messimer..... 600.00  Josephine Tang, Chinese medical student in  China..... 750.00  Minerva Weil..... 70.00  Esther Sellemeyer's work..... 210.75  Helen Ammerman and her work..... 140.00  Ruth Snyder..... 130.00  Sarah Moser..... 31.50  Katherine Zierdt..... 30.50  Elizabeth Miller..... 13.25  Alma Iske, outfit and Christmas..... 30.00  Alice Traub, materials, etc..... 30.43  Mary Meyers..... 10.00  Miss Krick..... 16.00  Nurse Hospital, China..... 25.00  Mrs. Whitener, Christmas..... 60.37  Mrs. Edwin A. Beck..... 50.00  Dr. J. A. Beam..... 5.00  The work of the Rev. Ward Hartman  Family and birthdays..... 233.50  Toward salary of Rev. Yaukey..... 775.00  Rev. Paul Keller, Changsha, China..... 75.00  Clarence Heffelfinger, furnace, etc..... 20.50  Eastview Schools, Shenchow..... 90.00  Equipment Girls' Recitation Hall, Shenchow  Day Schools, Rev. E. A. Beck, Yochow.... 30.00  Evangelistic Work, China..... 55.00  55.00</p>	<p>Chinese famine relief..... 45.43  Toward salary of Miss Kamamoto, Evan-  gelist..... 50.00  Missionary Work of Grace Church, Akron  LaRose Memorial Missionary Fund..... 150.00  50.00  General equipment, Woman's Hospital..... 298.59  Furnishing room, Woman's Hospital..... 634.00  Endowment bed, Woman's Hospital..... 200.00  Work of Rev. and Mrs. Warner Lentz,  Baghdad..... 250.00  Work in Mesopotamia students..... 145.00  Joseph R. Stein, Syria..... 9.00  Salary of teacher, Ginling College, Nanking,  China..... 2,250.00  Christian Colleges of Orient..... 62.49  Christian Literature, Foreign Lands..... 146.94  German relief, Kindergarten, etc..... 65.00  Relief of Ministers and Protestant Churches  in Europe..... 82.60  Christmas Ship of Friendship..... 767.35  Belgian Gospel Relief..... 3.00  Kinderheim, Austria..... 10.00  Baby Fold, India..... 30.00  Emma Schelander, India..... 20.00  Home of Madam Barakat, Syria..... 25.00  Work among Lepers..... 84.42  Near-East Relief..... 332.10  Armenian Relief..... 161.75  Memorial Church, Chateau Thierry, France  Christmas toys, children of Foreign Mis-  sionaries..... 190.50  Forward Movement..... 25.00  General work, Foreign Missions..... 773.98</p> <hr/> <p style="text-align: right;">Total disbursed.....\$ 22,039.94</p> <p>Synodical receipts, May 1, 1923-  May 1, 1926.....\$ 54,919.17</p> <p>Transferred from Miscellaneous  Fund, sale of curios..... 31.00</p> <hr/> <p style="text-align: right;">Total disbursed.....\$ 22,039.94</p>
<b>Transferred</b>	
<p>Woman's Hospital, Yochow.... 2,131.59  Men's Wing, Thank Offering  Hospital..... 18,634.07  Kindergarten and Mother's  Building, Sendai..... 5,048.94  Evang. and Educ. Bldgs., Lake-  side..... 6,795.63</p> <hr/> <p style="text-align: right;">54 650.17</p>	<p>Balance carried, Gertrude Hoy Dormi-  tory.....\$ 300.00</p>
<b>Home Missions</b>	
<p>Bequest of Dr. Frank Brubaker, Miffin-  burg, Pa., for spread of Gospel where  needed most.....\$ 50.00  First Church, Los Angeles..... 794.60  Community House, Akron..... 1,081.84  Old Folks, Upper Sandusky, Hospital Bldg.  Fund, etc..... 877.22  Trinity Church, Sherman, Cal..... 646.75  St. Luke's Church, Wilkes-Barre..... 10.00  Parsonage Fund, Delaware, Ohio..... 15.00  Memo. Reformed Church, Madison, Wis... 125.00  Lowell Reformed Church, Canton, Ohio... 125.00  Rev. Houseley's Church, Canton, Ohio... 25.00  Reformed Church House Chautauqua, N.Y.  Reformed Church, Wooster, Ohio (Benevo-  lent Fund)..... 350.00  Missionary Work of Grace Church, Akron,  Ohio..... 150.00  Easter Gift to St. James Church, Allen-  town, Pa..... 20.00  LaRose Memorial Missionary Fund..... 50.00  Salem Church, Cincinnati, Ohio..... 25.00  Zion Church Building Fund, Decatur, Ind.  Zion M. E. Church, Massillon, Ohio..... 5.00  Miners Sunday School, Athens, Ohio..... 5.00  Third Church, Greensburg, Pa..... 100.00  American Sunday School Union, Athens, O.  5.00</p>	

Mission House College, Plymouth, Wis.....	105.50
Rev. and Mrs. Riedesel, Idaho.....	10.00
Catawba College, Salisbury, N. C.....	27.47
Dixie Sharp, blind organist.....	45.00
Nazareth Orphanage.....	44.68
Ft. Wayne Orphanage.....	73.00
St. Paul's Orphanage.....	243.92
Bethany Orphanage, Christmas.....	75.00
Hoffman Orphanage, Christmas.....	375.00
Phoebe Old Folks' Home, Allentown, Pa....	231.00
Hudson House, New York.....	20.00
Fairview Park Hospital, Cleveland, Ohio..	50.00
Woman's Work, Council of Churches, Pitts- burgh, Pa. ....	201.00
Bibles, Kenmore, Ohio.....	11.00
Work of Reformed Church, University of Pennsylvania.....	5.00
Charity Work.....	31.25
Outlook of Missions.....	20.00
Mrs. William Devert.....	10.00
Rev. Jason Hoffman, Canada.....	5.00
Rev. Carl J. Weidler, Canada.....	5.00
Rev. Paul Sommerlatte, Canada.....	50.00
Home Mission Day offering.....	99.70
Miss Detweiler, student, Philadelphia School for Christian Workers.....	275.00
Rev. Dr. E. H. Zaugg.....	10.00
Anna Stoyer, student.....	25.00
Philadelphia School for Christian Workers Linens, Central Theological Seminary, Day- ton, Ohio.....	10.00
Heidelberg University Anniversary Fund.....	7.00
Linens, Heidelberg University, Tiffin, Ohio	25.00
Boys' Dormitory and Y. W. C. A. rugs, Heidelberg University.....	467.00
Chinese Student Club.....	17.15
Rev. Kowta, San Francisco Mission.....	10.00
Japanese Community House, San Francisco	14.00
Kindergarten work, San Francisco.....	25.00
Kindergarten work, Los Angeles.....	60.00
Japanese Mission, Pacific Coast.....	41.00
Farm and Cannery Migrants.....	193.47
Leper Work.....	146.89
Jewish Mission, Philadelphia, Pa.....	682.90
General Hungarian work.....	25.50
Hungarian Students.....	55.00
Mrs. John Azary, Hungarian Mission, Day- ton, Ohio.....	32.90
Hungarian Mission, Akron, Ohio.....	25.00
Hungarian Relief Work.....	30.00
Hungarian Mission, Ashtabula, Ohio, Rev. Harsanyi.....	494.96
Colored Work, Rev. Singleton.....	10.00
Bowling Green, Ky.....	66.50
Louisville, Ky.....	10.00
Forward Movement.....	25.00
General work, Home Missions.....	777.49
Total to Home Mission Board.....	\$ 10 595.34

Synod of Northwest Board

Indian School, Neillsville, Wis. \$	361.45
Winnebago Indians.....	374.78
Rev. Ben Stucki.....	25.00
Rev. Ben Stucki, for Mission, Black River Falls.....	25.00
Kindergarten equipment, Indian School, Neillsville.....	225.92
	1 012.15
Total disbursed for Home Missions...\$	11,607.49
Total Synodical receipts.....	\$ 18,178.37
Total disbursements.....	\$11,607.49

Transferred

Missionary Retreat Fund.....\$	5,965.13
Potomac Synod Scholarship Fund.....	596.75
To Contingent Fund: Subs.—"Everyland".....	1.50
"Missionary Review of World".....	2.50
	18,173.37

Bal. carried for Girls' Dormitory, Neills-  
ville, Wis. .... \$ 5.00

W. M. S. THANK OFFERING FUND

Completing Japanese Community House, San Francisco (total cost, \$43 000).....	\$ 13,100.00
Furnishings, Japanese Community House, San Francisco.....	3,000.00
Bronze Tablet, Japanese Community House, San Francisco.....	50.00

Salaries, American Deaconesses.....	11,400.00
Salaries, Hungarian Deaconesses.....	8 000.00
Catawba College.....	20,000.00
Gift Church Building Fund, First Church, Los Angeles.....	5,000.00
Migrant Work.....	150.00
Joint Co-operative Service, Council for Women for Home Missions.....	300.00
Ruth Christman, student, Philadelphia School for Christian Workers.....	600.00
Susan Toth, student, Philadelphia School for Christian Workers.....	600.00
Julia Olah, student, Philadelphia School for Christian Workers.....	300.00
Daily Vacation Bible School.....	125.00
Total disbursed for Home Mission Board.....	\$ 62,625.00
To Synod of Northwest Board toward Deaconess salary.....	\$ 600.00
To Sunday School Board for Schaff Building.....	12,000.00
	12 600.00

Transferred

To Yockey Scholarship Fund.....	3,000.00
Total disbursed for Home Missions..\$	78,225.00
General Maintenance, Ziemer Memorial School, Yochow.....	\$ 12 000.00
Equipment, Girls' School, Shenchow.....	1,000.00
Additional for Girls' School Bldg. (total cost, \$18 000).....	8 000.00
Vornholt Memorial Bldg., Miyagi College, Sendai.....	28,000.00
Furnishing room, Woman's Hospital, Yo- chow, by Dr. and Mrs. A. K. Zartman, in memory of Mrs. Zartman's parents, Mr. and Mrs. Benjamin Conrad (total, \$500).....	300.00
Mary Meyers Fund, Woman's Hospital....	100.00
Christian Literature, Foreign Lands.....	200.00
Gertrude Hoy, graduate work.....	300.00
Helen Ammerman, graduate work.....	250.00
Edna Martin, student, Ursinus College....	600.00
Mary Dickert, student, Hood College.....	300.00
Katherine Zierdt, graduate work.....	125.00
Catherine Pifer, Special Church Building Fund.....	210.12
Total disbursed to Foreign Mission Board.....	\$ 51,385.12

Transferred

To Yockey Scholarship Fund... \$	3,000.00
To Woman's Thank Offering Hospital, Yochow, China.....	22 015.26
To Kindergarten Building Fund, Sendai, Japan.....	5,241.14
	30 256.40
Total disbursed for Foreign Missions..\$	81,641.52

Balances Thank Offering Fund

	Home	Foreign	Totals
Balance, May 1, 1923.....	\$10,977.68	\$15,357.42	\$ 26 335.10
Synodical Receipts... ..	68,556.86	68,556.85	137,113.71
Totals.....	\$79,534.54	\$83,914.27	\$163,448.81
Disbursed and Trans- ferred.....	78,225.00	81,641.52	159,866.52
Balances, May 1, 1926.....	\$ 1,309.54	\$ 2,272.75	\$ 3,582.29

SPECIAL CHURCH BUILDING FUNDS

To balance carried, May 1, 1923.....	\$ 489.70
Synodical receipts.....	1,873.02
Interest earned.....	87.84
	\$ 2,450.56

Disbursed

Rev. George W. and Marie L. Henning Church Bldg. Fund. \$	1,000.00
Rev. John W. Love, D.D., Memorial Church Bldg. Fund.....	500.00
Toward Wyoming Classis Church Bldg. Fund.....	171.00
Toward Daniel H. Leader Church Bldg. Fund.....	215.28
Toward Special Church Bldg. Fund, Akron, Ohio.....	30.00
	1 916.28
Balance carried, May 1, 1926.....	\$ 534.28

Balance Itemized.	Interest added annually	semi-
The Allen Hartman Fund.....	\$ 43.21	
The Tohickon Classis Fund.....	360.76	
The West Susquehanna Classis Fund .....	8.43	
The Potomac Synod Fund.....	83.28	
The Midwest Synod Fund.....	24.77	
The Ohio Synod Fund.....	13.83	
		\$ 534.28

### LIFE MEMBERS AND MEMBERS IN MEMORIAM

Balance carried, May 1, 1923.....	\$ 19,432.00
Synodical receipts during triennium.....	10,100.00
Total in fund, May 1, 1926.....	\$ 29,532.00
Interest from this fund credited to contingent fund to be used for educational work.	

### W. M. S. BUDGET

Synodical receipts for triennium.....	\$125,911.27
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#### Disbursements

Foreign Mission Board.....	\$ 55,945.03
Home Mission Board, \$44,912.03	
Northwest Synod Board .....	4,039.87
	48,951.90

Total disbursed for Missions. \$104,896.93

#### Transferred to Contingent Fund

For Educational purposes .....	\$14,021.22
For Contingent expenses .....	6,993.12
	21,014.34
	\$125,911.27

### INTEREST FUND

Interest earned during triennium.....	\$ 10,302.68
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#### Credited to Funds

Contingent and Educational Fund .....	\$ 8,775.09
General Scholarship Fund.....	930.96
Yockey Scholarship Fund.....	126.25
Potomac Synod Scholarship Fund .....	16.50
Special Church Bldg. Fund.....	87.82
Kindergarten Bldg. Fund.....	49.00
Missionary Retreat Fund.....	317.06
	\$ 10,302.68

### MISSIONARY RETREAT, TIFFIN, OHIO

Balance carried May 1, 1923.....	\$ 6,761.52
Transferred from Special Gifts, Home Missions	
From W. M. S., Ohio Synod....	\$ 5,707.48
From W. M. S., Midwest Synod....	69.95
From W. M. S., Central Synod..	187.70
	5,965.13

From G. M. G. Ohio Synod.....	235.40
From Mission Bands, Ohio Synod.....	3.00
Transferred from interest account.....	317.06
Total, Missionary Retreat Fund.....	\$ 13,282.11
Paid to Treasurer, Missionary Retreat Fund	13,282.11

### GENERAL SCHOLARSHIP FUND

Balance carried, May 1, 1923.....	\$ 6,463.30
Interest earned during triennium.....	930.96
Refund, Rosina Black Reddin .....	40.00
Refund, Bertha Herzberger.....	5.00
	\$ 7,439.26

#### Disbursements

Marion Firor, medical student..	\$ 900.00
Bertha Herzberger, student, Heidelberg University .....	300.00
	1,200.00
Balance carried May 1, 1926 .....	\$ 6,239.26

### ELVIRA S. YOCKEY SCHOLARSHIP FUND

Transferred from W. M. S. Thank Offering Fund:	
From Home Missions portion.....	\$ 3,000.00
From Foreign Missions portion.....	3,000.00
Interest credited .....	126.25
Total carried, May 1, 1926.....	\$ 6,126.25

### POTOMAC SYNOD SCHOLARSHIP FUND

Transferred from funds:	
W. M. S. Home Missions.....	\$ 596.75
G. M. G. Home Missions.....	5.90
Interest credited .....	16.50
Total carried in funds, May 1, 1926..	\$ 619.15

### WOMAN'S THANK OFFERING HOSPITAL YOCHOW, CHINA

Transferred from:	
W. M. S. Thank Offering Fund.....	\$ 22,015.26
W. M. S. Special Gifts, Foreign Missions	2,131.59
Mission Band Thank Offering Fund—for Children's Ward .....	1,488.02
G. M. G. Special Gifts, Foreign Missions	53.00
Total carried, May 1, 1926.....	\$ 25,687.87
Paid to Foreign Mission Board for furnishing rooms, endowment, etc.....	2,038.87
Total fund, Woman's Thank Offering Hospital .....	\$ 27,726.74

### MEN'S WING, THANK OFFERING HOSPITAL

Transferred from:	
W. M. S. Special Gifts.....	\$18,603.07
G. M. G. Special Gifts.....	70.50
Misc. Fund, sale of curios....	31.00
	\$ 18,704.57

Total amount, General Thank Offering Hospital .....

\$ 46,431.31

### KINDERGARTEN AND WOMAN'S BUILDING, SENDAI, JAPAN

Transferred from:	
W. M. S. Thank Offering.....	\$ 5,241.14
W. M. S. Special Gifts, Foreign Missions	5,048.94
G. M. G. Special Gifts, Foreign Missions	87.04
Mission Band, Special Gifts, Foreign Missions .....	63.62
Mission Band Thank Offering.....	901.18
Total carried, May 1, 1926.....	\$ 11,341.92
Paid to Foreign Mission Board.....	1,565.92
Total amount, Kindergarten and Woman's Bldg. ....	\$ 12,907.84

### EVANGELISTIC AND INDUSTRIAL BUILDINGS, LAKESIDE, CHINA

Transferred from:	
W. M. S. Special Gifts, Foreign Missions .....	\$ 6,795.63
G. M. G. Special Gifts, Foreign Missions	399.75
Mission Bands Special Gifts, Foreign Missions .....	17.00
Total carried, May 1, 1926.....	\$ 7,212.38
Paid to Foreign Mission Board.....	491.87
Total Amount, Evangelistic and Industrial Buildings .....	\$ 7,704.25

### KINDERGARTEN BUILDING, YOCHOW, CHINA

Transferred from:	
G. M. G. Thank Offering Fund.....	\$ 4,494.20
G. M. G. Special Gifts, Foreign Missions	471.79
Interest credited .....	49.00
Total carried, May 1, 1926.....	\$ 5,014.99

### G. M. G. BUDGET

Synodical receipts for triennium.....	\$ 14,291.06
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#### Disbursements

Foreign Mission Board.....	\$ 6,212.08
Home Mission Board..	\$2,645.72
Northwest Synod Board	3,566.36
	6,212.08

Total for Missions..... \$12,424.16

#### Transferred to Contingent Fund

For Educational purposes .....	\$1,246.49
For Contingent expenses .....	620.41
	1,866.90
	\$ 14,291.06



G. M. G. SPECIAL GIFTS

Foreign Missions

Miyagi College, Sendai, Japan.....	\$ 65.00
Missionary work, Japan, and Christmas Fund .....	40.00
Furniture, Mrs. Schneder's room.....	30.00
Dr. Schneder's Fund .....	25.00
Kindergarten work, Japan .....	10.00
Mrs. Kriete's Kindergarten Christmas.....	15.50
Louise and Aurelia Bolliger.....	42.00
Japanese earthquake sufferers .....	40.00
Japanese students .....	175.00
Chinese students .....	185.00
Mr. and Mrs. Ted Winter, Sunday School supplies .....	15.00
Girls' School, Shenchow, equipment, etc.....	50.00
Girls' School, Yamagata .....	20.00
Nace Piano Fund .....	10.00
Equipment, Chester Alspach .....	25.00
Catherine Pifer .....	10.00
Toward salary of teacher, Yochow .....	25.00
Mrs. Hoy's industrial work, Lakeside.....	129.65
Gertrude Hoy, Yochow .....	25.00
Minerva Weil .....	60.00
Esther Sellemeyer's work.....	60.25
Alma Iske, films .....	1.00
Winter Memorial Fund .....	60.00
Huping Christian College .....	25.00
Rev. Ward Hartman .....	10.00
Toward salary of Rev. Yaukey.....	125.00
Helen Ammerman's work .....	25.00
Work in Mesopotamia, in honor of Rev. Warner Lentz .....	10.00
Boys' School, Baghdad .....	50.00
Native teacher in Rev. Ward Hartman's district .....	200.00
LaRose Memorial Missionary Fund.....	25.00
Bible Woman, China .....	20.00
Chinese famine relief .....	8.00
Woman's Hospital supplies .....	20.00
Armenian Relief .....	15.00
Near-East Relief .....	15.00
Leper work .....	10.00
Rhineland Fund .....	5.00
Christmas Ship of Friendship.....	15.00
Native Worker, Africa .....	40.00
Native Worker, India .....	40.00
General work of Foreign Missions.....	102.90
Total disbursed .....	\$ 1 879.30
Synodical receipts for triennium.....	\$ 2 489.59
Balance, May 1, 1923, Kindergarten Building Yochow .....	471.79
Interest credited, Kindergarten Building, Yochow .....	49.00
Total in fund .....	\$ 3 010.38
Total disbursed .....	\$ 1 879.30

Transferred

Woman's Thank Offering Hospital .....	53.00
Men's Wing, Thank Offering Hospital .....	70.50
Kindergarten and Woman's Building, Sendai .....	87.04
Industrial Buildings, Lakeside.....	399.75
Kindergarten Building, Yochow.....	520.79
	\$ 3 010.38

Home Missions

Kindergarten, San Francisco...\$	30.00
Girls' Club Room, Community House, San Francisco.....	35.00
Girls' School, Pacific Coast.....	20.00
Dormitory, Catawba College.....	11.80
Linen Heidelberg University.....	21.00
Fort Wayne Orphanage .....	33.60
Home for Aged, Upper Sandusky, Ohio .....	83.20
Social Welfare, Ohio .....	5.00
Protestant Churches, Lorain, O. Building Fund—Zion, Decatur, Ind. ....	62.65
First Church, Sunbury, Pa. ....	25.00
Olivet, Philadelphia, Pa. ....	15.00
Reformed Church House, Chautauqua .....	4.00
Rev. Jason Hoffman, Canada... ..	10.00
Rev. Carl J. Weidler, Canada... ..	10.00
Helen Hetey, Homestead, Pa. ....	5.00

Jessie Miller, Rochester, N. Y. ....	5.00
Rev. Harsanyi, Hungarian Mission, Ashtabula, Ohio.....	22.00
Hungarian Orphanage, Ligonier, Pa. ....	25.00
Migrant Work .....	5.00
Jewish Mission, Philadelphia Outing etc. ....	8.50
Colored Mission, Bowling Green, Ky. ....	20.00
Leper Work .....	22.75
General Work, Home Missions.....	65.05

Total to Home Mission Board.....\$ 549.55

Northwest Synod Board

Indian School, Neillsville .....	\$ 140.00
Indian Students .....	100.00
Christmas, Indian Mission.....	10.00
Indian Charge .....	50.00
Kindergarten equipment, Neillsville .....	6.99
Christmas, Rev. Carl J. Weidler, Canada .....	10.00
Christmas, Rev. Jason Hoffman, Canada .....	10.00
Total disbursements .....	\$ 326.99
Synodical receipts for triennium.....	\$ 876.54
Disbursements .....	\$ 876.54

Transferred

Missionary Retreat Fund.....	235.40
Potomac Synod Scholarship Fund .....	5.90
	1 117.84
Balance carried for Girls' Dormitory, Neillsville .....	\$ 52.20

G. M. G. THANK OFFERING

Disbursements

Social Hall, Girls' Dormitory, Catawba College .....	\$ 3,100.00
Furnishing Girls' Club Room, Community House, San Francisco.....	500.00
Migrant Work .....	500.00
Total for Home Missions.....	\$ 4,100.00
Furnishing Room, Woman's Hospital, Yochow, by Dr. and Mrs. A. K. Zartman, in memory of Mrs. Zartman's parents, Mr. and Mrs. Benjamin Conrad (total, \$500) .....	200.00
Vornholt Memorial Building, Miyagi College .....	3 500.00
Total for Foreign Missions.....	\$ 3,700.00
Total receipts for triennium.....	13 739.49
Balance carried, May 1, 1923.....	3 594.20
Total in fund.....	\$ 17,333.69

Disbursed

Home Missions .....	\$4 100.00
Foreign Missions .....	3,700.00

Transferred

Kindergarten Building, Yochow.....	4 494.20
Balance carried, May 1, 1926.....	\$ 5,039.49

MISSION BAND BUDGET

Synodical receipts for triennium.....\$ 4 620.33

Disbursements

Foreign Mission Board.....	\$2,310.14
Home Mission Board.....	\$ 797.77
Northwest Synod Board.....	1,512.42
	2,310.19
	\$ 4 620.33

MISSION BAND SPECIAL GIFTS

Foreign Missions

Kindergarten work, Japan and China...\$	344.18
Kindergarten teacher, Japan.....	36.75
Mrs. Kriete's Kindergarten work.....	38.25
Mrs. Schneder's Kindergarten work.....	28.00
Dr. Schneder's Fund .....	5.00
Japanese student .....	50.00
Japanese relief .....	15.00
Mrs. Hoy's industrial work, Lakeside.....	47.63
Flag for Mrs. Hoy's use in China.....	10.00
Huping Christian College .....	16.00
Mr. and Mrs. Ted Winter's Sunday School supplies .....	5.00

Girls' School, China .....	10.00
Margaret Santee, Memorial Library Fund.	25.00
Medical work, China .....	15.00
Near-East Relief .....	180.00
Christmas Ship of Friendship .....	8.00
General Work of Foreign Missions.....	196.93
<b>Total to Foreign Mission Board.....</b>	<b>\$ 1,030.74</b>

**Transferred**

Kindergarten and Woman's Building, Sendai .....	\$ 63.62
Industrial Buildings, Lakeside.....	17.00
	<u>80.62</u>
<b>Total Synodical receipts for triennium..</b>	<b>\$ 1,111.36</b>

**Home Missions**

Kindergarten work, California .....	\$ 148.42
Church Building Fund, Salem, Allentown.	25.00
Linen, Heidelberg University .....	2.00
St. Paul's Orphanage .....	3.00
Christmas for Jewish Mission, Philadelphia, Pa. ....	15.00
Rev. Harsanyi, Hungarian Mission, Ashtabula .....	2.50
Colored Mission, Bowling Green, Ky.....	2.00
General work of Home Missions.....	191.96
<b>Total to Home Mission Board.....</b>	<b>\$ 389.88</b>

**Northwest Synod Board**

Indian School, Neillsville, Wis.....	\$ 70.90
General work, Indian Mission....	40.24
	<u>18.80</u>
	129.94

**Transferred**

Missionary Retreat Fund .....	3.00
<b>Total Synodical receipts for the triennium .....</b>	<b>\$ 522.82</b>

**MISSION BAND THANK OFFERING**

Balance carried, May 1, 1923.....	\$ 1,169.63
Synodical receipts for the triennium.....	5,161.36
<b>Total in the fund.....</b>	<b>\$ 6,330.99</b>

**Disbursements**

Foreign Mission Board:	
Kindergarten work, Yochow.....	\$ 935.48
Home Mission Board:	
Equipment, Kindergarten room, Community House, San Francisco .....	1,169.63
Northwest Synod Board:	
Kindergarten work, Neillsville..	1,836.68
<b>Total disbursements.....</b>	<b>\$ 3,941.79</b>

**Transferred**

Woman's Hospital Fund, for equipment of Children's Ward.....	1,488.02
Kindergarten and Woman's Building, Sendai .....	901.18
	<u>\$ 6,330.99</u>

**EDUCATIONAL AND CONTINGENT FUND**

**Educational Fund Receipts**

Sales—Literature .....	\$ 7,626.45
Mission Study Books...	9,688.08
Miscellaneous Subscriptions:	
Missionary Review of World.	399.50
Everyland .....	842.35
Synodical Subscriptions:	
Missionary Review of World.	25.00
Everyland .....	1.50
	<u>\$ 25,400.11</u>

**Educational Fund Disbursements**

Mission Study Books.....	\$ 8,032.34
Literature, songs, maps, etc....	7,399.24
Prayer Calendars .....	3,774.56
Minutes of Cabinet and General Synodical meetings and catalogues .....	1,263.40
Subscriptions—Everyland .....	735.75
Missionary Review of World .....	366.45
	<u>21,571.74</u>
Balance .....	\$ 3,828.37
Balance, Educational and Contingent Fund, May 1, 1923.....	3,068.69

**Contingent Fund Receipts**

W. M. S. Budget—Contingent..	\$ 6,993.12
Educational .....	14,021.22
G. M. G. Budget—Contingent..	620.41
Educational .....	1,246.49
Interest on Life and In Memoriam Membership and accumulated funds .....	8,775.09
Offerings at the General Synodical Meeting, Dayton .....	106.68
Sale of Missionary pins.....	731.21
Sale of banners and pennants..	124.25
Rental of costumes .....	295.65
	<u>32,914.12</u>
<b>Total .....</b>	<b>\$ 39,811.18</b>

**Contingent Fund Disbursements**

Expenses of General Synodical and Cabinet meeting, Dayton, Ohio, May 11-18, 1923.....	\$ 1,318.30
Cabinet meeting, Allentown, June 9-13, 1924.....	1,046.40
Cabinet Meeting, Dayton, May 25-29, 1925 .....	844.39
Advance expenses for General Meeting, May, 1926.....	58.00
Carrie M. Kerschner, Executive Secretary:	
Salary .....	4,500.00
Organization expenses .....	305.34
Postage and office supplies...	1,816.05
Furnishings for office.....	237.85
Office rent .....	1,373.19
Mildred Bailey, salary, Philadelphia office .....	810.00
Esther Bauer—Philadelphia office	1,885.00
Greta P. Hinkle, Lit. and Student Sec'y, salary.....	1,049.99
J. Marion Jones, former Sec'y, salary .....	1,983.34
Expenses, Student Department.	347.29
Annetta H. Winter, Field Sec'y of G. M. G. and Mission Bands, salary .....	2,683.33
Postage and telegrams.....	60.66
Alma Iske, former Sec'y, salary.	1,300.00
Organization expenses of department .....	364.77
Marie Hilty, Tiffin office, salary	940.00
Previous help, Tiffin office....	358.00
Tiffin office—rent .....	415.00
Postage and supplies .....	1,022.58
Missionary pins .....	782.21
Banners and pennants.....	141.42
Duty on costumes.....	21.62
Costumes for pageants.....	46.35
Postage and supplies of officers and secretaries of departments	762.54
Expenses—Educational Commission meetings .....	483.78
Expenses of Representatives	
Home Mission Board.....	407.21
Foreign Mission Board.....	200.14
Northwest Synod Board.....	117.77
Chambersburg Missionary Conference .....	669.36
Annual dues—Federation of W. B. Foreign Missions.....	165.00
Annual dues—Council of W. Home Missions .....	75.00
Prize for Missionary story....	5.00
Supplies, printing, stationery, certificates, etc. ....	1,354.20
Thank offering boxes and reports	986.61
Expenses of Representatives—	
Conferences, Council of Women H. M., Federation of W.B.F.M., Foreign Missions Conf., Winona Lake, Vassar College, Eagles Mere, Chautauqua N. Y., Farm and Cannery, New Americans, Jewish Mission, Migrants, Law Enforcement, Home Mission Literature Committee, etc.....	1,768.52
	<u>32,706.21</u>
Balance carried, Educational and Contingent Fund, May 1, 1926.....	\$ 7,104.79

MRS LEWIS L. ANEWALT, Treasurer,  
814 Walnut Street, Allentown, Pa.

NEWLY ELECTED OFFICERS OF THE W. M. S. OF  
BALTIMORE-WASHINGTON CLASSIS

(Organized April 15, 1926)

President, Mrs. A. S. Weber.....	3443 Guilford Terrace, Baltimore, Md.
Vice-President, Mrs. J. R. Bergey.....	337 E. 31st Street, Baltimore, Md.
Recording Secretary, Mrs. Chas. Bushong.....	1224 W. 36th Street, Baltimore, Md.
Corresponding Secretary, Miss Edna Heffner....	649 Lexington Place, N. E., Washington, D. C.
Statistical Secretary, Mrs. Lester M. Culler...	1601 Argonne Terrace, N. W., Washington, D. C.
Treasurer, Mrs. Thos. E. Jarrell.....	1420 Ingraham Street, N. W., Washington, D. C.
Secretary of Literature, Mrs. Wm. Rohrman....	4515 Iowa Avenue, N. W., Washington, D. C.
Secretary of Thank Offering, Miss Florence Glaser.....	1522 Clarkson St., Baltimore, Md.
Secretary of G. M. G., Mrs. R. M. Marley.....	2243 W. Baltimore Street, Baltimore, Md.
Secretary of Mission Band, Mrs. S. A. Troxell.....	101 W. Ostend Street, Baltimore, Md.
Secretary of Temperance, Mrs. H. H. Ranck....	1405 Fifteenth Street, N. W., Washington, D. C.
Secretary of Organization and Membership, Mrs. J. L. Barnhart	2304 Mondawmin Avenue, Baltimore, Md.
Secretary of Stewardship, Mrs. Eva Baker.....	19 Shaffer Avenue, Hamilton, Baltimore, Md.
Secretary of Life Members and Members in Memoriam, Mrs. Jas. D. Buhner	5612 Fourteenth Street, N. W., Washington, D. C.
Historian, Mrs. Atvill Conner.....	1811 Penrose Avenue, Baltimore, Md.

## 100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

Salem, Buffalo, N. Y. Mrs. P. Lau.	St. John's, Whetstone, Ohio Mrs. C. R. Gibson R. 4 Bucyrus, Ohio
St. John's, Bucyrus, Ohio. Mrs. E. Fledderjohann.	Zion, Sheboygan, Wis. (J. W. M. S.) Miss Mildred Schaeve.
First, Greensboro, N. C. Mrs. J. T. Plott.	Salem, Toledo Ohio. Mrs. J. F. Vornholt.
First, Nashville, Tenn. Mrs. Thomas McIntyre.	Saron's, Linton, Ind. Miss Bertha Berns.
St. John's 4th, Baltimore, Md. Mrs. George Hucke.	St. Paul's, Wolf's, Pa., Mrs. E. H. Neiman, York, Pa.
St. James, Allentown, Pa. Mrs. Warren Koch.	Third, Youngstown, Ohio. Mrs. L. V. Keslar.
First, Easton, Pa. Mrs. M. R. Sterner, Phillipsburg, N. J.	St. Luke's, Brooklyn, N. Y. Miss Kathryn M. Planck.
First, Burlington, N. C. Mrs. Z. A. Fowler.	St. Paul's, East Allentown, Pa. Miss Sallie Kresge.
Grace, Detroit, Mich. Mrs. L. H. Franks	Zion's Church, Culver, Ind. Mrs. Clemmens Miller.
Waukegan, Ill. Mrs. S. F. Joyce	First, Gary, Ind. Mrs. Chas. Stephan Christ, Codorus, Pa. Miss Gertrude Crone



# THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Schaff Building, 1505 Race Street

## BOARD OF HOME MISSIONS

*President,*  
Rev. Charles E. Miller, D.D., LL.D.  
*Vice-President,*  
Rev. C. B. Schneider, D.D.  
*General Secretary,*  
Rev. Charles E. Schaeffer, D.D.  
*Recording Secretary,*  
Rev. Frederick C. Seitz, D.D.  
*Treasurer,*  
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Rev. David A. Souders, D.D., Immigration.  
Rev. James M. Mullan, Eastern.  
Rev. John C. Horning, D.D., Western.  
Rev. Edward F. Evemeyer, Pacific Coast.  
Rev. T. P. Bolliger, D.D., Northwest.

*Attorneys for the Board,*  
C. M. Boush, Esq.  
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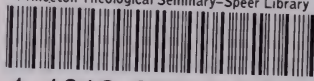
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